

Federal Council BULLETIN

Vol. XII, No. 6

June, 1929



MAY BE LOANED

After JUN 26

Let Unity Begin Within the Denomination!

By John M. Trout

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What Is a Christian College?

By Dean Luther A. Weigle

Witnessing for Christ

By Hon. George Wharton Pepper

□

What of the Rural Church of Tomorrow?

By Warren H. Wilson

Chemistry: Friend or Foe?

By Elvira K. Fradkin

□

The Negro's Contribution to Civilization

By John D. Rockefeller, Jr.



A Journal of Interchurch Cooperation

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES	
Detroit, Mich.	May 28-June 4
UNITED PRESBYTERIAN	
Pittsburgh, Pa.	May 29-June 4
REFORMED CHURCH IN AMERICA	
Holland, Michigan	June 6-12
NORTHERN BAPTIST CONVENTION	
Denver, Colo.	June 14-19
EDITORIAL COUNCIL OF THE RELIGIOUS PRESS	
Washington, D. C.	June 17-18
ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES	
Boston, Mass.	June 17-21
NATIONAL BAPTIST CONVENTION, SUNDAY SCHOOL AND B. Y. P. U. CONGRESS	
Charleston, S. C.	June 19-23
ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM	
Boston, Mass.	June 19-27
CONGRESS ON CHRISTIAN WORK IN THE CARIBBEAN	
Havana, Cuba	June 20-30
EVANGELICAL WOMEN'S UNION, EVANGELICAL SYNOD OF N. A.	
Detroit, Mich.	June 25-28
NATIONAL CONFERENCE OF SOCIAL WORK	
San Francisco, Cal.	June 26-July 3
LUTHERAN WORLD CONVENTION	
Copenhagen, Denmark	June 26-July 4
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y.	June 28
NATIONAL EDUCATION ASSOCIATION	
Atlanta, Ga.	June 28-July 4
INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION	
Kansas City, Mo.	July 3-8
LEYDEN PILGRIM FATHERS' SOCIETY	
Leyden, Holland	July 6
DISCIPLES OF CHRIST	
Seattle, Wash.	August 8-14
SEVENTH DAY BAPTIST CHURCHES	
Milton, Wisconsin	August 20-25
CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER	
Engadine, Switzerland	August 27
EXECUTIVE AND CONTINUATION COMMITTEES, UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK	
Eisenach, Germany	September 2-9
NATIONAL BAPTIST CONVENTION	
Kansas City, Mo.	September 4-9
PRIMITIVE METHODIST	
Pittsburgh, Pa.	September 11-17
AMERICAN COUNTRY LIFE CONFERENCE	
Ames, Iowa	October 17-20
GENERAL CONVENTION OF THE CHRISTIAN CHURCH	
Piqua, Ohio	October 22-30
WORLD'S COMMITTEE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION	
Geneva, Switzerland	June, 1930

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105 East 22d Street, New York

VOL. XII, No. 6

JUNE, 1929

THE EDITORIAL OUTLOOK

A New Emphasis on Worship

THE increased attention now being given to the recovery of worship as the preeminent function of the Church is one of the most significant trends of modern religious life. The outcome may be expected to reveal how gripping or how feeble a hold religion has on our day.

That worship has long failed to receive its proper emphasis in most of our Protestant churches, none can doubt. There are too many haphazard services betraying the lack both of thought and of any profound sense of reality. Our so-called "free prayer" often means only platitudinous utterance which has either become formalized in the grooves of habit or else is truly described by that terrible adjective, "extemporaneous." Our crude and uninspiring architecture, sometimes as suitable to a theatre or a community building as to a house meant to symbolize aspiration toward God, testifies further to the fatal deficiency that there has been in our appreciation of the art of worship.

Preaching we have continued to emphasize, and rightly; in religious education we have, happily, made real advance; prophetic notes of fellowship and brotherhood have been sounded. But each and all of these loses its pulsing life-blood unless related to that which is the heart of all—the consciousness of personal relationship to

God, which it is the function of worship to supply.

Whatever else the Church may do, however many fresh activities it may add to its program, worship remains perennially at the center of its life. To take men who, through the rough-and-tumble of the week, have become blind to spiritual realities and forgetful of the deeper human needs, and bring them to the point of saying, with Augustine, "Thou hast made us for Thyself, O God, and our hearts are restless till they find rest in Thee," this lies at the center of every worthwhile thing that the Church can ever do.

"Worship," as a psychologist, Guy Allan Tawney, puts it, "is like a breathing spell in a long and arduous foot race, or the hour of roll call in a prolonged and hard-fought battle. . . . It is indeed so important that one finds oneself sometimes wondering how any of us can afford to do anything but educate ourselves in this art." For this "art of worship," to quote the words of another author of keen psychological insight, Professor Henry Nelson Wieman, is "the only suitable preparation for the greatest creative artistry in all the world, the art of reshaping the total vital process of living."

Against a subtle danger, however, we need to be on our guard, lest worship become a substitute for clear, hard thinking on the intellectual problems of religious belief, or

for ethical passion in facing the issues of contemporary life. One fears that there are some who display a pathetically eager enthusiasm for worship because it seems easier to evolve liturgical forms than to be a prophet of social justice or an interpreter of the validity of Christian faith.

Seen in right perspective, however, there is no opposition of any kind between worship and creative thinking; between worship and social idealism. The truth rather is that worship, if it is to throb with living meaning, must appropriate all that our best thinking and our prophetic vision can bring; and, on the other hand, that the results of our new insights into either intellectual or ethical problems must become warp-and-woof of our worship before they can hope to have the dynamic qualities of religion.

Fortunately, we are not without many signs that the new social vision, which has immensely enlarged the religious outlook, is being woven into the worship of the Church.

In the hymns of the Church we see the process already well under way. Frank Mason North's,

"Where cross the crowded ways of life,
Where sound the cries of race and clan,"

Washington Gladden's

"O, Master, let me walk with Thee,
In lowly paths of service free,"

and John Addington Symond's

"These things shall be—a loftier race
Than e'er the world hath known shall rise,"

all bear witness to the fact that worship and social service are meeting in lawful wedlock.

In the prayers of the Church likewise the same thing is happening. Walter Rauschenbusch's "Prayers of the Social Awakening," and the little volume, "Acts of Devotion," which is a product of Anglican piety—both suffused with a passion for human welfare and a Christ-like sympathy with all classes of man—illustrate the new tendency to carry our social passion up to the throne of God.

When at last we come to think of God as One who has a will not only for every life but also for the whole of life—for all the social, industrial, political and international relationships of all who kneel before Him in the solemn acts of worship—then we may hope to see worship taking on fresh reality and human life being lifted up to conformity with the spirit of Christ.

Standing Behind the Government

IN SPITE of the fact that our Government has officially renounced war as an instrument of national policy and has agreed to the settlement of disputes by other means than war, some people seem to be oblivious of the fact that "loyalty to the Government" now demands the utmost endeavor of all good citizens in behalf of world peace. It is now the militarist who opposes the policy of the Government.

Yet certain newspapers and propagandist agencies still try to make it appear that those who work for international goodwill are not true patriots and are even in some mysterious way linked up with the Reds! We cannot do better than quote Frederick Lynch's telling words on this point:

"Societies which number among their officers the most outstanding men in the Government, in the churches and in our universities are continually attacked as being traitors to their country. It is not surprising that a recent editorial in the *Christian Century* asks the question: 'Who is the true patriot, the man who stands by the recent affirmation of his Government that it is done with war forever, an affirmation which is almost like an amendment to the Constitution of the United States, or the man who continually throws scorn upon the recent solemn affirmation and urges upon the people to go on preparing for war?' I need not answer it.

"It is significant that at the recent meeting of the D. A. R. in Washington not a word was said about standing behind the

Government in its renunciation of war and its program for 'drastic reduction of armament,' to quote Mr. Gibson's recent speech in Geneva, a speech inspired by the Government, and all one heard there was the old cry of more and more preparation for war, bigger and bigger defense. A committee was set up with increased appropriations to work for military defense. I did not notice that any committee was set up to stand behind the Government, as every patriotic citizen must stand behind it now, in its endeavor to outlaw war and reduce armaments. The time has come when the question should be asked: Who is the true patriot, he who sides with his Government or he who opposes it, as the militarists are all doing?"

The Radio and Religion

THAT the radio will make, is making, changes in the proclamation of the message of religion there can be no doubt.

Millions of people are now listening, in a great unseen congregation, to the same message at the same hour. In contrast with the group to whom the minister speaks face to face on Sunday morning, this is not a selected and like-minded congregation, but is made up of adherents of every Christian denomination, and there is evidence that people of Roman Catholic and Hebrew faith are part of the radio-congregation of preachers not of their form of faith.

Doubtless there are losses. Some people are tuning in at home instead of going to church. With many the element of worship is lost and they are not listening in an attitude of reverence.

The former of these difficulties is at least partly met when the broadcasting is on Sunday afternoon, when it does not conflict with the regular hour of church worship. How to get the home audience to listen in a devotional spirit is more difficult. All great social changes, however, involve some loss in time of transition. Perhaps the main

question is—are there adequate compensations?

One thing is sure—the radio is bringing the message of religion and the daily morning prayers and the evening hymn-sing to multitudes hitherto unreached. Shut-ins and people in institutions for whom the privileges of religious worship have never yet been provided adequately find a boon in the radio. Preachers who have an exceptional message have a far wider hearing. If the letters that come to radio preachers are a fair indication, the radio has tremendously renewed interest in religion. Many of these correspondents write that they had not been to church for many years. There are some indications that more than a few among them are drawn back to their own churches as they get interested in the message of the Spirit which had been long lost to their ears.

Thus far it is religion that has gone on the air, rather than the church organizations. The broadcasting agencies, when giving free time on Sunday, have precluded any sectarian or denominational exposition. They cannot do otherwise; their audience is not denominational composed.

The question remains as to how far the churches may use this new agency to make known their missionary work, their educational efforts, their departments of service, their need of moral and material help as institutions. Here, perhaps, will come a larger opportunity for cooperative action than many have yet realized. The radio is getting people interested in religion. But it must find the way also of interesting them in the Church and in the service of the Church to religion and to the highest welfare of humanity.

When that has been achieved, all the churches of all denominations will share in the revival of loyalty to the Church. But such a radio-ministry in behalf of the churches will require, above all, a still greater enlargement of cooperative thinking and a more unified plan and program.

The Newspaper Speaks for the Church

THE clever columnist, Heywood Broun, writing in the *New York Telegram* not long ago, made some highly sarcastic comments about the futility of the churches. "In America," he observed, "the newspaper has become a far more effective ethical and moral instrument than the Church. In the last twenty years, the churches have had little to do with progressive movements in this country."

But the editors of the newspaper in which the columnist poured forth his journalistic assertions did not agree with him. To his sallies, they trenchantly replied:

"Heywood Broun undertakes to prove that newspaper men are a more intelligent lot and more effective for righteousness than preachers. This makes pleasant reading for newspaper men, even though they discount the opinion of Broun as one who is a newspaper man himself.

"He says 'neither the League, the World Court nor the Kellogg pact has been much aided by the Church.' As a matter of fact, all three of those movements have been consistently, and, within the limitations of their possibilities, effectively supported by the churches. Ask any politician.

"Only a handful of ministers stood out against the war, says Broun, but can he name a handful of editors who printed only the truth during the war?

"Compared to the standpat atmosphere of the churches, the conservatism of the press is Red radicalism, Broun would have you believe. Maybe so, but we can recall many a fight for civil liberties or in behalf of oppressed labor made by preachers while the press remained silent and inactive."

The Problem of Migrant Workers

SEASONAL INDUSTRIES in rural sections produce the migrant worker: he follows the ripening crops from

the South to the North, doing intensive work in a limited area where fruits and vegetables must be quickly harvested and immediately canned. Some of these migrant workers are mechanics, factory people and others temporarily out of work, but the greater part have no settled employment and count on migrating often. The advent of the second-hand motor car has extended their range and has made it possible for increasing numbers to abandon any pretense of an established home and to carry the whole family from place to place. To an economic problem there is therefore added a moral one, an educational one and a community one.

Following an interesting survey of migrant workers made about ten years ago, home mission agencies were urged to devise some form of service that would fit the conditions and needs of these nomadic groups. It was self-evident that the usual, static mission could be of no avail. The Council of Women for Home Missions became the medium through which a number of denominational boards set themselves to the reaching of migrant groups in which women as well as men were employed and where families were taken to the work locality. Problems were many. The time of harvesting depended upon the weather; there must then be a time flexibility. The period of harvesting and canning varied not only from locality to locality but from season to season. Racial groups employed varied in the one cannery from year to year. There must then be adaptability of those who would serve the migrant peoples as to the time, the period, the races to be dealt with. Added to this, it was evident that the physical equipment with which the work was to be done must be so simple as to be easily transported from place to place or abandoned at the close of the season.

A program was worked out to include at each station, so far as possible, a Day Nursery, Kindergarten and Daily Vacation Bible School, augmented by such clubs and

classes for the young people and for adults as might be arranged. A section including southern New Jersey and Pennsylvania, Maryland and Delaware was chosen as the field of first effort. When the question of personnel was faced, the matter of mechanics seemed simple by comparison. But a general talk to a group of undergraduates at a woman's college opened up a whole new field of workers—applications poured in, and during all the seasons the great majority of those who have served the migrants have been drawn from this group. If one is ever tempted to doubt the ability or the consecration of the modern young woman one would have his doubts dispelled by seeing these workers arrive among migrant groups armed with brooms and mops, paint and polish—for in most cases an old barn or warehouse has had to serve as headquarters for at least the first year.

The second important group approached has been the apple-pickers of Oregon, where an interesting program is being developed with special cooperation from the women of the neighboring churches. The Japanese workers on the Asparagus Islands of the Sacramento River have provided another racial group to be served, and the Mexican fruit workers of Imperial Valley, California, have added to the racial variety.

The program is a service one—developing types and methods of work, offering aid in studying local conditions, in setting up organized work, in finding workers: thus the onion fields of Ohio, the strawberry fields of Missouri, the beet fields of Colorado have all been considered by the Committee at headquarters. Its aim is to help the employer who wishes to better conditions among his employes but who is not skilled in social service, and to show to communities that the migrant may be approached as an opportunity instead of a liability.

So long as the food we eat must be harvested and canned by seasonal workers, so long will there be a migrant problem. It is hardly touched as yet—only a trail broken.

Education and Religion

JUNE is the cap and gown month. The college graduate with his sheepskin under his arm occupies the center of the stage. Commencement orators proclaim the indispensability of education in social reconstruction. The service rendered by education, both to the individual and to the world at large, can scarcely be overestimated.

It is to be remembered, however, that religion takes precedence over education in the cultivation of social morality. This does not mean, of course, that religion and education are in any sense antagonistic, in principle or purpose. It simply means that education that lacks the motivating power of religion is relatively powerless to function as a social energizer or corrective. Education must have a soul, if it would lift humanity skyward.

Most of the world's foremost scientists have recognized the truth of this. Copernicus was a regular attendant at the Frauenburg Cathedral. He has been described by his biographer as a man who "lived a life of Christian virtue—imitating his Master." Of Newton it has been said that "no one since the creation has ever so clearly unfolded the laws by which the material world is regulated, or has done the work with more of that reverential and devout spirit of faith and love which is the fairest ornament of the Christian philosopher." Bishop Frederic D. Leete in his "Christianity in Science" refers to Samuel F. B. Morse, the inventor, as a man who "believed in a Power greater than electricity," while David Starr Jordan, in his tribute to Louis Agassiz, states that "to Agassiz each natural object was a thought of God, and trifling with God's truth as expressed in nature was the basest of sacrilege." J. J. Walsh, in his "Makers of Modern Medicine," quotes Pasteur as saying, "Posterity will one day laugh at the sublime foolishness of the modern materialistic philosophers. The more I study nature, the more

I stand amazed at the work of the Creator. I pray while I am engaged at my work in the laboratory."

Efforts of the educator to reform society will not meet with success unless those efforts are associated with religious faith. International peace, interracial goodwill, industrial brotherhood—these and many other objectives of the quest for a better world wait for their consummation upon the quickening of the spirit in the hearts and minds of men everywhere.

A Tribute to the Council's Research

IF THERE ARE still critics who think it futile for the churches to undertake to develop a research program which will provide an authoritative factual basis for their ethical teaching, they should be apprised of two recent incidents.

(1) When the National Council of the Young Men's Christian Associations and the National Board of the Young Women's Christian Associations were planning the comprehensive joint survey (financed by the Laura Spelman Rockefeller Memorial) of the whole program and policy of their foreign work, the committee in charge turned to Dr. F. Ernest Johnson, Executive Secretary of the Federal Council's Research Department, to be the responsible director of the far-reaching survey.

(2) When one of the greatest universities in America was recently searching the country to find the best qualified man to become the head of its department of religious education, it also turned to Dr. Johnson. Happily we are able to announce that he has become so convinced of the unique significance and future possibilities of the Federal Council's experiment in the field of research that he has declined the highly flattering offer from the university and is to continue his work with the Council.

Everybody's Bishop

IN A LENGTHY LETTER, addressed to the BULLETIN, Rev. Samuel G. Craig goes to the length of more than 1,200 words in an effort to make his former criticism of Bishop Francis J. McConnell seem defensible, and to take exception to "An Open Letter About an Unchristian Attack," printed in the March issue of the BULLETIN. In view of the fact that, without waiting for his letter to appear in the June BULLETIN, Dr. Craig has printed it in full in *The Presbyterian* (Philadelphia) of May 2, it is unnecessary to do more than refer any readers of the BULLETIN, who may be interested, to that publication.

We suggest that they then read for themselves Bishop McConnell's *The Christlike God*, his *Christmas Sermons*, his great address at the World Conference on Faith and Order, his new mission-study book on *Human Needs and World Christianity*, or his masterly defense of Christian theism against the strictures of Professor Harry Elmer Barnes.

We are confident that everyone who does this will thank God for the rare combination of intellectual acumen, social vision and unswerving loyalty to Jesus Christ as Divine Lord and Savior, which Bishop McConnell represents, and will feel that the Church has no more able or devoted interpreter of Christ as (to quote the Bishop's own words) "the final word about God and about men and about the universe."

NEXT ISSUE IN SEPTEMBER

The next issue of the FEDERAL COUNCIL BULLETIN will appear in September, as no issues are brought out during July and August.

Let Unity Begin Within the Denomination!

By JOHN M. TROUT, *Executive Secretary of the New Bedford (Mass.) Council of Churches.*

QUESTIONS ASKED in the office of a local council of churches over several months, especially by laymen, indicate some uncertainty as to whether the large overhead organizations carried by practically all our Protestant denominations are functioning to the fullest advantage of the churches.

These questions must not be interpreted as signs of disloyalty. When they were pressed, most of the questioners admitted large values in their denominational organizations and voiced their faith in their leaders. They confessed satisfaction in being linked up in relations of continuity with dynamic personalities and great achievements. The administrative value of denominational organizations was recognized, and the fact that it requires experience, wisdom and world vision to expend the millions of dollars which American Christians contribute every year for a variety of religious, educational and social undertakings round the world. But none with whom we talked would admit that the administration of missionary funds is of itself a sufficient reason for the continuance of these great denominational organizations. There was some protest against a purely promotional psychology often characteristic of secretaries. Many expressed themselves as in favor of more thinking and less machinery, especially in dealing with the missionary problems of the modern Church.

If these interviews are typical, laymen are much out of sympathy with any attempt to promote merely denominational interests at the expense of comity and the larger advantages of the Christian cause. It was very difficult to convince some of those with whom we talked that the average overhead denominational agencies do not do a lot of putting. It was suggested that wheels sometimes turn when there is inferior grist or none.

One rather unexpected point was brought out often enough to cause serious reflection. It was sincerely felt by men whose opinions are to be respected that denominational connection acts more often as a brake than as a stimulus. Churches which wish to forge ahead along new and constructive and creative lines are apt to find superintendents and secretaries and bishops disposed to call a halt rather than to urge them forward.

Even granting some chaff in these questions and remarks, there is sufficient substance to set churchmen of all denominations thinking. It is not too much to say that if our great denominational organizations are

to go on into the future, some compelling reasons for their continued existence ought to be sought. They are not likely to survive indefinitely by mere momentum.

In every instance where we have heard denominational organization criticized we have asked the counter-question: What might be done to make your Synod or Conference or secretary or bishop more useful to the churches of your order? So far as we have been able to gather and formulate the same, the consensus of opinion among the able laymen with whom we talked was to the effect that something might be done and ought to be done to enable groups of churches of the same denomination in a given area to function together more effectively.

Is there much more unity within the denominations than among them?

It is almost startling to study the churches of a given denomination in an average American city with this question in mind. It has been assumed that because a group of churches bore a common name their work would be properly correlated. This is not always the fact. To be Methodists or Episcopalians does not mean that churches of these orders in the same communities stand in intelligent and constructive relations to one another. Indeed, it is no uncommon thing to find Christian churches of the same denomination farther from one another than they are from other groups, socially more congenial but bearing other names. The value of the denomination has been exaggerated as it relates to groups of churches in operation in the same community.

RIFTS WITHIN THE DENOMINATION

Aside from the often unmeaning gestures required by denominational etiquette, we often find the central and older churches of a given denomination out of vital relations with newer churches of the same order established on the edges or in some of the un-sunned corners of the district. Cases arise where such churches actually feel themselves to be rivals of one another. Central churches, especially when their prosperity is receding, want all the people they can get from the edges; at the same time these same people are sorely needed at the edges. All too rarely do these churches give serious and scientific attention to their problems and relations and seek the right adjustment. Disturbing jealousies break out, especially felt by smaller and struggling units toward those that are

larger and more strongly established. Too many times concerted progress is brought to a standstill so far as these groups are concerned. Denominational planning in the light of community needs is often no longer possible because of these misunderstandings and dislikes and suspicions. The whole situation reacts unfavorably upon the larger interdenominational cooperations and unities, for which we pray vaguely.

Deep down in the feeling of the laymen with whom we talked, and presumably in the minds of thousands of others, there is a state of affairs that ought to be understood and straightened out in many of our larger communities. And who shall lead in this reconstruction, if not the very denominational officials to whom reference has been made?

To unify the work of a given group of churches in a city or other area calls both for vision and for patience born out of experience. Presumably, denominational leaders in high places have both. Certainly they are in a position to command most easily the relevant facts. They stand in friendly relations with the groups involved. Their counsel cannot well be resented as in conference they seek the concentration of the intelligence and energies of these groups upon a common task. There is a profound need for training in the strategy of Christian service, so that the old and the newly established, the strong and the weak, the central and the remote, understand their mutual dependence upon one another in the diversified and constantly diversifying life of the modern community. If there is a real function for regional and national representatives of the denominations, this is the region in which this function would seem to lie. Until denominational groups in a city or in any given area of considerable size and diversity understand themselves, it is difficult to see how much progress can be expected in properly interrelating the various denominational groups of which the great body of the Christian community is made up.

A NEW BASIS OF CONTACT WANTED

Here, as in so many other ways, we continue to be the victims of that type of individualism which has had such strong growth on the American continent and which persists here while other parts of the world are escaping from it. It is a fact as surprising as true that, our secretaries, our superintendents and our bishops deal almost entirely with *single churches*. The secretary feels called upon to respond according as each church has a whim for an address or a date that has to be filled. There may be a dozen journeys to a community in one year without once touching the problems faced by the group as a whole. On this system very valuable energies are consumed recklessly and for the most part upon matters that are of least importance. Moderators and bishops cry out for time in which to do some real thinking, which they are not

permitted to have. And it can never be had until they themselves begin to think of their churches in communal terms.

What is called for is a *new basis for contact*. Analyzed, only a very small part of any church's life is peculiar to that church itself. Its real life consists in the relations which it sustains to its community, primarily through other churches of the same family and then more widely through the interrelation of all churches. Somehow, the repetitious and sometimes corroding details which make it almost impossible for the average superintendent to maintain a normal life must be escaped. He must face his churches in *groups* and teach them how to bring their united thought to bear upon the vital problems which these churches meet as *members of the same community*.

There is a deadly dullness which sometimes characterizes associational, diocesan or conference meetings. The reason is not far to seek. It arises from the fact that the regional basis upon which these gatherings are commonly organized brings together too heterogeneous a group of churches. Geography alone is not a criterion of human or ecclesiastical interest. The result is that discussions have to be general. Moreover, these gatherings are too infrequent and usually too brief to accomplish definite results. And yet these are practically the only media through which denominational leaders come into contact with their churches except as individual churches.

Something is to be said for the new principle of organization now being experimented with in Russia, and more recently in Italy, by which the unit of representation becomes the *kind of work* in which a group is engaged. Perhaps we are coming in our ecclesiastical contacts to careful, informal, detailed and even prolonged conferences between denominational leaders and groups of churches facing the same general conditions and dealing with similar social and community problems, be these industrial, rural or suburban. In the larger centers, especially in major cities, where many churches of the same order are working, such specialized conferences will involve all the pressing issues of right understanding of other churches and right organization of effort in relation to the same. Economy of time and effort for the leaders is the least thing to be considered in this rearrangement. Such grouping according to type is the logical, and perhaps the only practical, way in which proper concentration upon localized questions can be secured.

To accomplish any part of such a reorganization of the contacts of our denominational leaders will be difficult. It is far easier to distribute funds, to make long and difficult journeys, to deliver endless addresses and to grace unnumbered occasions. But there are compensations. The task is as challenging in its appeal as it is creative in nature.

If such reorganization seems to trespass upon the time-honored prerogatives of societies which have heretofore held themselves too much apart, this is sufficiently offset by the realization that we are moving within the denomination where there are no reasons for the suspicions and hesitations which we can understand in the wider interdenominational field. Or, if we seem to be raising again the specter of denominationalism, it is well to reflect that until real working relations can be established among homogeneous groups it is premature, if not futile, to talk or think of unity

of action among groups that are by inheritance and training more diverse.

On the other hand, if the Methodists, Episcopalians, Congregationalists or other groups can by the wisdom and contact of their leaders be molded into powerful working units, *having a community ideal*, this would seem to be a long step in the direction of those wider fellowships for which we so deeply long. Continuance of chaos within the denominations will certainly delay the coming of that hoped-for day.

CHEMISTRY: MAN'S FRIEND OR FOE?

By ELVIRA K. FRADKIN

(*This article is made available through the courtesy of the Carnegie Endowment for International Peace, publishers of the author's important monograph, "Chemical Warfare—Its Possibilities and Probabilities."*)

THREE is no binding, legal international agreement—except for the intrepid action of the Central American Republics—which forbids the use of lethal gas and poisonous smokes to the victor nations in the World War. The conquered nations are chemically disarmed; the victor nations are developing chemical warfare consistently and rapidly.

One must needs agree that the choice between the High Road of peace and the Low Road of destruction is rather imminent. That choice rests with the peoples of the world. If they bend all their energies toward the perpetuation of peace and the peaceful settlement of international difficulties, the use in war of poison gases will be wholly unnecessary. There are peaceful uses for these chemical products which will help build up a better world. If controlled for constructive purposes, chemistry has a great mission to give the awakening peoples.

In a world which is practically controlled by chemistry and which, as the years pass, will see undreamed-of extensions of chemistry into further fields, the peace-time uses for poison gas are legion. Chlorine, the first gas to be liberated, is indispensable as a disinfectant and water-purifier. It is the greatest bleaching agent and has many other important uses in the laboratory. Other non-persistent gases, such as chloropicrin, cyanogen chloride and cyanogen bromide can be used for the destruction of the boll weevil and other insects. Hydrocyanic acid gas has been found particularly efficacious in the destruction of insects that ruin the orange and lemon groves in California. Phosgene is finding an increasing use in the making of brilliant dyes, and acts with equal efficiency in killing rats. Tear gases, such as chloracetophenone, can be used on mobs, escaping jailbirds and other trouble-

stirring individuals to render them temporarily *hors de combat* and so, without recourse to gunpowder, easily reduce them to order. It is prophesied that every police station, sheriff's office, jail and penitentiary will be supplied with non-persistent tear gases. The organic chemicals in America derived from coal are indispensable to fifty major industries. Just to mention a few is an enlightening fact—for instance, varnishes, celluloid, artificial ice plants, fertilizers, tanning industry, paints, lacquers, water-proofing, lubrication, explosives, photography, telegraphy, medicinals, etc. From coal, dyes, perfumes and poison gas can be equally easily procured.

By the electrolytic decomposition of brine (salt solution), such products as chlorine, caustic soda, soaps, chloride of lime, chloroform, phosgene, chloracetic acid, chloracetophenone, wool green, yellow, cyanogen chloride, crystal violet, etc., are derived. When the air is liquefied, it is readily separated into two main constituents, oxygen and nitrogen. Oxygen is used as a medicinal, as an important factor in oxyacetylene welding and in the synthesis of phosgene, a war gas. From nitrogen, the fertilizer—calcium cyanamide—is derived, which in turn yields ammonia. Ammonia produces ammonium nitrate, nitric acid, and, in turn, nitrous oxide (an anesthetic), nitroglycerine, chloropicrin (war gas) and cellulose nitrate (smokeless powder).

The very air we breathe can be transformed into peace-time and war-time products. What hope is there, then, for chemical limitation or chemical disarmament?

One all-important fact now stands clearly forth—the very fundamentals of our civilization—coal, salt, air, etc.—can, with well-known chemical reactions,

produce poison gases. It can truthfully and without contradiction be said that, if another war between two big chemical-producing nations occurs at any time from now on, warfare on land will use every form of death-dealing or paralyzing chemical agent, put over on the enemy, combatant and non-combatant, irrespective of age, sex or location, to the ultimate end of achieving as wide a destruction as possible in the shortest time. Warfare on sea will witness the same aim, confined to the total destruction of the personnel on the ships by unknown poison gases liberated in every possible way and sucked into the whole ship by the ventilating system. One can envisage battleships, scout cruisers, airplane carriers, submarines, with gassed crews, idly and uselessly floating on the waves, for even the victor fleet (if there will ever be such an anomaly as a victor) would not dare go near the gas-infested vessel. These predictions could be magnified and detailed to inordinate length, and the wildest imaginative horrors conjured up to the end that if reason will not persuade, horrors will.

It is an intensely interesting fact that militarists who foresee the future, chemists who know their power, patriots who are pacifists in the fine sense of that term, as represented by such men as Kellogg, Briand, Hughes, Stresemann, Cecil, agree on the truth of these very probable horrors if chemical warfare is persisted in. Such unanimity is, in other lines, unheard of. But each of the three groups interprets the unanimity in varying fashion.

The militarist, basing his logic on the age-old law of force, insists that chemical preparation for the future conflict is the only answer to the threat. The whole chemical industry must be encouraged, and, if necessity arises, artificially stimulated, so that chemical preparation, down to the last detail, is at the service of the Government. Each nation has its quota of militarists and sincere people who believe that the hope of self-preservation rests in preparedness. The result of this stand is simply this—in every country there is intense desire to stimulate the chemical industry of that country, and chemical combines of great power and strength face each other across the borders.

The chemist who, because of his intimate knowledge of organic chemistry, predicts that there is no limit to the future possibility of chemical warfare and hence, there is no use in controlling it, argues from the technical viewpoint only. Technically, he is correct just as he is correct in saying that in some, if not in all, instances a chemical factory can be changed within a very short time into a poison gas producing unit. But, when the chemist is pressed to a conclusion of his train of thought, he reaches this suggestion—“Personally, I must confess that I would go very much further than the Government, and seriously consider the provision of gas-masks for the population

of London and other large towns, and the instruction of school children in their use. If this is not done, there is at least the possibility of disaster of the very first magnitude at an early stage in the next war.” (Haldane.)

The patriot-pacifist gathers these facts on chemical warfare and looks at the problem thus—for thousands of years we have followed the cry of preparedness and more preparedness and it has landed us every time in another war to test out the preparedness. As trust and faith have been built up, after centuries of trial and error, between individuals, so now they must come between nations, slowly, surely, inevitably. What are the League of Nations, Locarno pact, Briand-Kellogg peace pact but the first halting gestures toward mutual trust between nations? The statesmen, realizing the probability of chemical warfare if pacific methods should fail, are bending every effort toward peace, real peace. Gradual, slow, sure disarmament leads, practically as well as psychologically, to peace. A police force to keep the economic lanes between nations in fair distribution and working condition (without too much jamming due to oil accumulations) will suffice eventually. To the chemist, the instructions go as follows: Devote poison gases to peace-time uses; we will keep the peace.

We, the people, must choose. Do we really want to take the Low Road which leads to fear, distrust, increasing armaments, war, destruction? Or do we really want to take the High Road to mutual trust, decreasing armaments, international cooperation, peace and real, intensive development and improvement?

The traditional distinction between civilian populations and combatants is non-existent in the future. The present-day bomber, with its bomb-load of 9,000 pounds, its crew of six and mountings for ten machine-guns, its ability to carry one 4,000-pound bomb and two 2,000-pound bombs, can, and will, in squadron formation, rake over an enemy territory discharging the high explosives first and then leaving the poison gas contents to linger and finish at their own time those remaining. Indiscriminate bombing will widen the area of destruction, and will be as elastic in interpretation as the words, “military necessity,” which are the only limitation. A British jurist writes that “it is because of the tremendous moral effect of air attacks that they are at once likely to be carried out against objectives in the heart of the enemy country and to be effective in their purpose of breaking down the enemy’s will to resist.” For non-combatants, these words of General P. R. C. Groves, Director of Air Operations for the British Air Force, are of interest. He states that chemical warfare from the air might cause the loss of millions of lives within a few hours after an attack upon such centers as Paris or London and that it would be impossible to devise

means for protecting the population against such an attack. Dr. Royse, after a careful survey of the air forces of the large nations and the international status of such agreements as exist, makes two very serious statements which all, future combatant or non-combatant, must ponder over and then intelligently act upon.

The first statement reads—"Wholesale destruction of lives and terrorization of civilian populations would result from chemical warfare if used in the future." Those readers who have followed the outline of chemi-

cal warfare as presented in this article have come to the same conclusion. There is no other.

His second statement, equally serious, based on a thorough historical survey, leads to only one conclusion. "At no time, as previously pointed out, has the effective operation of vital weapons been limited by international regulations." Again, that insistent choice lies before this generation to make, before it is too late—peaceful settlement of all international disputes and the opportunity for intensive self-development, or war and wholesale destruction.

Witnessing for Christ

An Address at a Convention of the Brotherhood of St. Andrew
By HONORABLE GEORGE WHARTON PEPPER

THEY TELL ME that there is no more thrilling moment in life than the first time a pilot hops off alone in control of an airplane.

Why?

Up to that moment there was always somebody else who was ultimately responsible: somebody who could suggest a solution of a sudden difficulty, or by a look or a gesture prevent or correct a mistake. Now it is different. I am on my own. All my training, all my past life is to be put to the test. And yet I am not alone; I can feel the will of my teacher around me and beneath me as a sustaining influence. I know he is with me in spirit. I must make good—not merely to save my own neck, but for the honor of my trainer.

Similar moments come in every life—moments when somebody looks you in the eye and says with earnestness not unmixed with concern: "Now it's up to you." The coach says this to the football team or the crew, as his boys head for the stadium or the starting-point of a boat race. The parent says it when, after years of training, the sheltered life is no longer possible. The teacher says it at the moment of separation on Commencement Day. Of course, they all add, "I will not leave you comfortless," but you feel instinctively that you are on your own and that not only your own honor but the honor of your backer is in your hands.

There is no more dramatic moment in history than the moment which immediately preceded the Ascension. The first chapter of the Book of the Acts is



GEORGE WHARTON PEPPER
United States Senator from
Pennsylvania

effective because of its very simplicity. To that little squad of men Our Lord said in effect—"I will not leave you comfortless but from now on it's up to you." Then He was gone.

The men in that squad lacked many things, but one thing they had—the will to bear witness. They were absolutely determined to show their colors. It is recorded that on the following Sunday they came together "with one accord." That means heart to heart. When people are in deadly earnest and when they touch not merely shoulders but hearts, something is bound to happen.

It didn't look easy. I know how they felt. At this moment, after 1,895 years, I am facing their problem. I want to bear some kind of effective witness today. How in the world can I do it?

It is recorded that there were then dwelling at Jerusalem devout men of every nation under heaven—Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, in Phrygia, and Pamphylia, in Egypt, and in the parts of Libya and about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians—you remember the familiar catalogue. (Jerusalem in this respect had nothing on the U. S. A.)

It is recorded that each man of that varied company at Jerusalem heard the witnesses speak in the tongue in which he was born. I appeal to you to use the common sense which is your heritage and in which you

were born. I ask the same question of the youngest child and the oldest man; of the women and the girls, of men and boys, of those who seek God in the Church and those who are looking for Him along trails that they themselves are blazing. I put it to you as a matter of experience and common sense: Is there any power in life that compares with the influence exercised upon you by your friend? Is there any way in the world in which the conduct of a child or of a grown-up can be so effectually controlled as by companionship with somebody he loves and trusts, somebody who is the kind of person he would like to be? If your common sense tells you to answer my question by saying that friendship is by far the greatest power in the world, it will tell you also that the essence of Christianity is wholesome, manly, womanly, childlike, mature friendship with Jesus Christ, the kind of friendship which leads to imitation in order that you and your great Friend may be congenial.

If this be true, then witnessing to your friendship with Him consists primarily in being toward others the kind of friend that He is toward you. To be a faithful witness does not mean that you must talk cant or look smug. Nobody is called to be a prig or a busybody in other people's affairs. Nobody is called to develop a long upper lip or a mouth that turns down at the corners or a pious expression that looks like a dying duck in a thunderstorm. But every child in a Sunday school is called to be so much interested and so much in earnest about the work of the school that his interest and earnestness become as contagious for good as his scarlet fever and measles are for bad. Every Brotherhood man is called to be ready for every kind of service, whether teaching, feeding, visiting or ministering, not officially, not in the spirit of the smart Alec, but quietly, tactfully and out of the spirit of true fellowship for the man next to him. Every member of the Woman's Auxiliary is called upon to ask herself the question—"Am I sure that it will improve the heathen to become like me? If not, it is up to me to become what I want the heathen woman to be." Every Boy Scout must remember that the first man to do a good deed every day was Our Lord. Every chorister is called to put his best self into his singing and to enter into the service as if his salvation depended upon his earnestness.

Every man within the sound of my voice who has not yet worked out his religious philosophy is at this moment called to make a great decision. The solution of life's problem is hereby proclaimed to be friendship with Jesus Christ and loyalty to His teaching. My friend, will you take Him or leave Him?

Denominational Assemblies in Session

AS THIS ISSUE of the BULLETIN goes to press, many important denominational assemblies are in session or are soon to meet. One of the subjects which is to the fore in the consideration of many of these national gatherings is that of a larger measure of church unity.

The General Conference of the United Brethren in Christ, meeting in Lancaster, Pa., May 14-24, and the General Synod of the Reformed Church in the United States, in session in Indianapolis, May 22-29, have before them a prophetic proposal for a union of these two bodies with each other and with the Evangelical Synod of North America.

The Northern Baptist Convention, to convene in Denver on June 14, will have before it a report by a commission which has been considering the possibility of union with the Disciples.

The National Council of the Congregational Churches, meeting in Detroit May 28-June 4, is expected to reach a definite decision with regard to the projected merger of the Congregationalists with the General Convention of the Christian Church. The General Convention of the latter body, in its turn, will consider the same subject at its meeting in Piqua, Ohio, October 22-30.

The General Assembly of the United Presbyterian Church, in session in Pittsburgh, May 29-June 4, will discuss a proposal for union with the Presbyterian Church in the U. S. (South) which is holding its General Assembly at Montreat, North Carolina, May 16-23.

The General Assembly of the Presbyterian Church in the U. S. A., meeting in St. Paul, May 23-29, is giving attention to a union with other Presbyterian bodies and may also find the former proposal of union with the Methodist Episcopal Church still attracting attention.

The General Synod of the Reformed Church in America, which will hold its annual session in Holland, Michigan, June 6-12, is expected to give careful consideration to the report of its special committee on the possibility of union with other Reformed or Presbyterian bodies.

In accordance with its annual custom, the Federal Council of the Churches of Christ in America is making a full report of its work to each of these denominational assemblies and is being represented in person at each of the gatherings by one of the officials of the Council or by members of its governing bodies.

WHAT IS A CHRISTIAN COLLEGE?*

By LUTHER A. WEIGLE

Dean of Yale Divinity School, Yale University, and Chairman of the Administrative Committee of the Federal Council of Churches

IS A COLLEGE made Christian by the form of its organization, or by the type of control exercised over it by the churches? No, for there is no one form of organization, no one type of control, which has exclusive right to be called Christian.

Positively, the Christian character of a college depends upon its maintenance in all its corporate life of a Christian spirit, in fulfilment of a consciously avowed Christian purpose. Underlying all that it is and does, the Christian college possesses a philosophy of life, a faith concerning the ultimate structure of reality, which is rooted and grounded in the life and teachings of Jesus Christ. It shares in the purpose of the Great Teacher, who came that men might have life and have it more abundantly. . . .

We may briefly state four outstanding principles of the Christian philosophy of life as it underlies the work of the Christian college:

1. The primary interest of the Christian college is in persons, rather than in subjects or in things. . . . The Christian college is personality-centered. Its fundamental aim is not the extension of human knowledge as such, but the development and enrichment of the personality of the student. Its primary method is the fellowship of teacher and learner in the quest for truth, for beauty, and for good. It teaches by the dynamic contact of life upon life, the friendship of person with person.

2. The Christian college finds its standards of personal worth and social good in Jesus' Way of life. It believes that Jesus understood life's true values; and it undertakes to base its own corporate life upon His ethical principles, and to lead its students to accept them. That means the acceptance and practice of the principle of love as He enunciated it and lived it. It means the practice of the Golden Rule, and the estimation of all good and all greatness in terms of service. It means the acceptance of that remarkable reversal of the judgments of the world respecting happiness, which is recorded in the Sermon on the Mount. It means fighting the battle against one's own sin, not merely in the field of external behavior, but in the inward depths of the heart, in the secret springs of thought and motive. It means a resolute stripping oneself of all sham, pretense and insincerity, and living a true, straightforward, honest and fearless life.

3. The Christian college accepts Jesus' revelation of the character and disposition of God. Jesus' Way of life was grounded in His understanding of the struc-

ture of the universe. Love, forgiveness, mercy, sincerity and goodwill are principles of His life, not merely because they are ideal aspirations of His own, or because men have agreed to regard them as virtues, but because they lie at the heart of reality. God has these qualities. God is love, forgiveness, mercy, grace and truth. . . . Without loss of the principle of God's sovereignty, or blurring out of His justice, Jesus' characteristic and constant emphasis was upon the character and disposition of God as the Father of men. . . . The miracle in Jesus Christ is that He not only taught this gospel, this good news—about the character and disposition of God. He Himself was that Gospel. He lived it. In Him the character and disposition of God "dwelt among us, full of grace and truth." . . . However far above and beyond our limited minds the being of God may lie, however rightly reverence shrinks from the attempt to encompass Him in fragile concepts and partial definitions, it is the faith of the Christian that in Christ we stand face to face with ultimate Reality, we catch a vision of the heart of God.

4. The Christian college seeks to know the truth, and is loyal to the truth, whenever and wherever found. Its Christian purpose is not to be conceived in static, dogmatic terms as the mere transmission from generation to generation of fixed, changeless formulas once for all delivered to the saints. The ideas of growth, of progress, of discovery are essential to its being, both because it is a college and because it is Christian. If its Christian faith and purpose are to be stated, as we have stated them, in terms of the supreme value of personality, the eternal worth of Jesus' principles of living, and the truth of His portrayal of the character and disposition of God, there are ample room and freedom for the quest of new ranges of truth and for criticism of older formulations which fresh experience proves to be inadequate.

A CORRECTION

Through a typographical oversight, the article in the May issue of the BULLETIN, entitled, "Dealing with Problems of Industrial Justice," listed Missouri as one of the four states not now having any workmen's compensation law. Mississippi should be substituted for Missouri in order to have a correct statement of the situation. In one of the other three states, Florida, a bill is now before the legislature, providing for workmen's compensation.

* Part of an address delivered at the inauguration of Dr. Edmund D. Soper as President of Ohio Wesleyan University.

What of the Rural Church of Tomorrow?*

By WARREN H. WILSON

Secretary of the Board of National Missions, Presbyterian Church in the U. S. A.

COUNTRY LIFE is not going forward; at present it is retarded. It is, however, the concern of the whole nation. The governments of western Europe and of America are puzzled by it. The President is controlled in his action by the problem of farm relief. As long as I have lived (and I have lived quite a while) the Department of Agriculture has been employing good men and women, as devoted saints as I know anywhere, but while that Department has lived and extended, the farmer's condition has become worse. Colleges of agriculture, intelligent bodies, and devoted to this concern, are increased in number throughout the country; yet in that time of increase farmers are less satisfied. In the twenty years in which I have served, the condition of the farmer and the condition of the rural churches have not improved, but have declined.

What of the future? I have wondered if I could say anything about it. I wish I could. Here my eyes are blind; I cannot see the future, and yet I do not want to turn away—I wait to be led forward. I have lost faith in deliberated reforms. I do not believe in the "betterment" of country people any more. I do not think we are permitted to plan good for any man. I have ceased to believe in directing anybody. But my faith is stronger now in going right on and in giving one's life to the continuance of people; help men to continue, that is what we can do for others—take the obstacles out from before their feet. There are forces that will relieve and free men, and powers within them which will continue them, if we only help them pass the obstacle. So that, while we are not permitted to see the future, let us be thankful that we, and those for whom we work, the people who live in the country, may continue, and the future will be determined by them when they arrive.

I think I can say most about our prospect by retrospect. I remember Rev. Thomas Robert Malthus, a great country life man; he wrote of the relation be-



WARREN H. WILSON

tween food supply and population. He also was a great country clergyman. I stood by his grave eighteen months ago in the Cathedral at Bath. My faith also is in men like Gregory Mendel, whose pious life was devoted to the improvement of plant and animal life by heredity. He told us nearly all we know about inheritance, and he was a rural cleric. I think also of Rev. Charles Kingsley, a master mind—he was like Charles Stelzle and those who agree with him—he believed and taught that the saints are made holy by their service to the poor—and Kingsley was a country clergyman. I believe in Bishop Grundtvig, another clergyman; he put education in this form—that poor people need

hand, but imparted life to the mind. He was a rural vocational skill. He did not teach the skill of the hand, but imparted life to the mind. He was a rural parson. And Thomas Chalmers, an economist, who taught and worked out a plan by which a whole nation, and not the poor rural community, should administer the support of the local worker—he, too, was a pastor. And I think the future is with men like John Frederick Oberlin, who in a lonely place moved the world to see, two centuries ago, that program which the Jerusalem Conference recorded for representatives of the Protestant Churches of the world. In their conservative expressions, now the authoritative statement of the Christian churches, is recorded that which John Frederick Oberlin did and taught.

These men of whom I have spoken, who have had a constructive work to do, were devoted men. They had the power to impart their conceptions, and discover the laws that are in the land, to the people who live in homes in little towns and small cities and out in the open country. These men taught them, and taught not them alone, but the world. Their contributions could not have been made without the equipment they had in their devoted religious lives. In other words, the continuance of life in the country and in the nation (again I do not say it is betterment) is to be secured for us by the religious people, the poets, the teachers, and the scientists.

* From Dr. Wilson's response at the dinner in his honor, celebrating his twenty years in the country life movement.

May I join my voice, therefore, with Dr. C. J. Galpin's and state that the gentle forces can be the most powerful. We should look into the country as we have been taught to look by Bailey, Butterfield, Pinchot and Henry Wallace, by the members of the Roosevelt Commission, and by Roosevelt and Horace Plunkett. We shall find the powerful force in the country is the gentle one. It will prevail because it has the powers of life in it. It is in this gentle force of life that a religious man must believe. He must believe in the power of the terribly meek. They are so weak that from one end of the country to the other the rural forces are driven out by the noisy mechanical powers—the plants go and the factories come—but the nation will come back to the soil. You cannot substitute anything for the process of chlorophyl in the leaf, neither can you govern a biological process with a mechanical force. You cannot control what goes on in the milk of the cow, and the sugar in the plants that grow unforced, and undriven and unhurried. And the country people are the poor people, for always will the poor people live on the land as they do now. We may believe they will rule in the end, and will if necessary destroy, or be destroyed, but always will be the most

powerful. I am speaking, you see, as an expression of faith at a time when this gentle force is not at its highest expression. Yet our faith, our conceptions, have indeed gone forward. The wonderful thing is that a conviction has arisen. The teacher and the preacher who have no physical power, and the scientific worker who has no force and does not desire anything for himself, they know the road, and its way is among simple people.

I would like to see a great teacher come in this country. I hope there may come in time a great poet. There has never been a great rural prophet in the world. I hope there may come a great rural preacher. We have not had anyone able to preach with great eloquence, because in America we know nothing thoroughly. We are a people come into a new land who deal with material things, and in a great country, with its mightiest of forces quietly at work, we have a religion that is made from a book, and men go up to the cities because they can refuse to see the greatest powers in evidence all about them and can choose the material things that have recorded themselves in books. But the time will come when the great, gentle forces will express themselves.

THE NEGRO'S CONTRIBUTION TO CIVILIZATION

By JOHN D. ROCKEFELLER, JR.

Part of an Address at Fisk University, June 6, 1928

IBELIEVE that the Negro race has a contribution to make to civilization, just as every other race has. What has already been accomplished is truly notable. Let me mention, in passing, a few of the leaders of the race and their achievements.

In the field of education, one thinks immediately of such men as Booker Washington, far-seeing, wise, a veritable statesman, and of his splendid successor, Dr. Robert R. Moton, a man in every respect worthy to take up the work of his illustrious predecessor.

In the field of music, the Negro race has made a very real and outstanding contribution in its beautiful spirituals. I have never enjoyed an evening of music more than I did one last fall in my father's house, when the Fisk Quintette sang for us. I presume no man has done more to help bring about an appreciation of Negro spirituals than Harry T. Burleigh, for more than twenty-five years soloist in St. George's Church in New York, while the beautiful voice of Roland Hayes is known and enjoyed on both sides of the ocean.

The other night I had the pleasure of seeing the play, "Porgy," acted entirely by colored people. The leading actor, Frank Wilson, who has also written a

play, took his part with great ability, and there was no one in the cast who did not do admirable work. The native aptitude of the Negro race for dramatic interpretation is only beginning to be discovered and appreciated. Others who have made names for themselves in the drama are Charles Sidney Gilpin, actor and playwright, and Paul Robeson, actor and singer.

In art, Henry O. Tanner is perhaps at the head. His paintings have been exhibited in Paris as well as in this country.

In literature, the name of James Weldon Johnson, teacher, lawyer and writer, is well known, while the work of Countee Cullen, a young and rising poet, is already attracting attention.

In science, one thinks of Dr. Ernest Just, the zoologist, one of the leading scientists of this country, and of Professor Carver at Tuskegee, who for many years has been doing marvelous things with food products and in the chemistry of the soil. Your own professor, St. Elmo Brady, also ranks high in this field.

Perhaps the outstanding man in business, to mention but one name, is Charles C. Spaulding, president of the largest Negro insurance company in the world.

And these are only a few of the very considerable and ever-increasing list of men who are making real contributions in their respective fields. Such achievements are winning a growing respect for and appreciation of the Negro race, and I am proud to make this public recognition of them.

Paraguayan Legation Applauded

THE decision of the Paraguayan Legation at Washington to refrain from the use of intoxicating liquors was hailed by the Administrative Committee of the Federal Council of Churches at its meeting on April 26 as an indication of a new swing of public opinion in the direction of the support of prohibition.

The statement, as adopted by the Administrative Committee and communicated to the Secretary of the Legation in Washington, was as follows:

"The Administrative Committee applauds the decision of the Paraguayan Legation to refrain from using its diplomatic privileges to import and use intoxicating liquor in Washington. This courteous action in thus conforming voluntarily to the policy of our country cannot fail to command the grateful appreciation of all who are concerned for social welfare and for strengthening public opinion in support of prohibition. We congratulate the Legation on its action and commend its example to our own people."

A SECOND "BETHESDA" CONFERENCE

IN 1922, when the aftermath of the World War brought the currencies of Europe to their lowest depth and precipitated an economic and social crisis, Dr. Adolf Keller, then head of the Swiss Protestant Federation, took the initiative in calling together representatives of the Protestant Churches of Europe in the Bethesda House at Copenhagen, to survey the situation and to devise ways and means of alleviating the widespread distress. This conference on mutual aid among the churches, the first of its kind ever held, besides establishing the Central Bureau for Relief of the Evangelical Churches of Europe to take care of the pressing relief measures, paved the way for many subsequent international and interdenominational conferences.

This summer Dr. Keller is again sending out a call to the European Churches, now augmented by the inclusion of the Eastern Churches, to re-survey the field and determine how far the rehabilitation of the church life of Europe has progressed and what still remains to be done. One of the great problems before the gathering is the working out of some plan for mutual sustentation in the future, so that another

crisis will not find the Churches unprepared, with no central organization to act promptly and in a comprehensive way.

The second "Bethesda" conference will meet at Basle, August 22-23, and it is expected that it will bring together an even more representative as well as a numerically larger attendance than the original one in 1922, which was constituted by 75 officially appointed representatives of 37 church bodies and 21 European nations. As was the case in 1922, the American Churches, both individually and through the Federal Council, will be asked to send representatives to meet with the European leaders.

Nominations for Harmon Awards

NOMINATIONS of candidates for the Harmon Awards for Distinguished Achievement by Negroes are now being received by Dr. George E. Haynes, 105 East 22d Street, New York City. These awards, offered annually by the Harmon Foundation and administered by the Federal Council's Commission on the Church and Race Relations, have come to be recognized as an important factor in developing an appreciation of the contribution of the Negro people to American life.

Nominations for consideration by the committee on awards in such fields as fine arts, science, education, music, business and religious service must be submitted on or before September 3. Full information can be had by corresponding with Dr. Haynes.

Personal Religion No. 4

The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches, to our political organizations, and to our capitalists—to everyone who fears God or loves his country. Shall we not all earnestly cooperate to bring in the new day?

WOODROW WILSON.

Reprints of this quotation will be furnished at cost of printing and postage to any who care to use it as an enclosure in correspondence. Address the Federal Council Bulletin, 105 East 22d Street, New York, indicating how many copies are desired, ordering by number and enclosing 10 cents per dozen or 75 cents per hundred.

Some Reflections on the 1928 Church Statistics

By HERMAN C. WEBER

IF THE net increase of church members in the past year or so, was 1,114,000, as Dr. Carroll computes it, the number of those received into fellowship by baptism, on confirmation or on confession was a great deal larger. The figure reported is the result after the deduction of losses by death, erasure, removal, suspension and the like. The percentage of members removed annually from the rolls of the churches is rather large and constant.

One error has crept into the schedules in connection with the report of the Churches of Christ. The increase for this body is reported as 115,777. This happens to be the increase reported by the Census Bureau for the decade 1916 to 1926, and is obviously too high for one year.

The situation as to the great abundance of sects or denominations is not quite as bad as it is sometimes painted. It is bad enough, but when it is remembered that all local churches with congregational government, such as Disciples or Baptist or Congregational churches, have about as much right to be enrolled as separate bodies in the census as some that are actually reported and that swell the number of ecclesiastical bodies to 213 for the census of 1926, it will be seen that the large number of sects and denominations so-called can to some extent be discounted. In fact, only 4.4 per cent of church members are enrolled in the more than

175 "denominations" which are reported in addition to the major bodies which enroll at least 150,000.

The following is a schedule of the percentages of net increase registered by each of the bodies having at least 150,000 members in Dr. Carroll's lists. The year of reporting varies a great deal. Some of the reports are for the calendar year 1928, others are dated as of March 31, May 31, September 30, or other dates during the year 1928. They include, therefore, a substantial proportion of the year 1927.

PERCENTAGES OF NET INCREASE

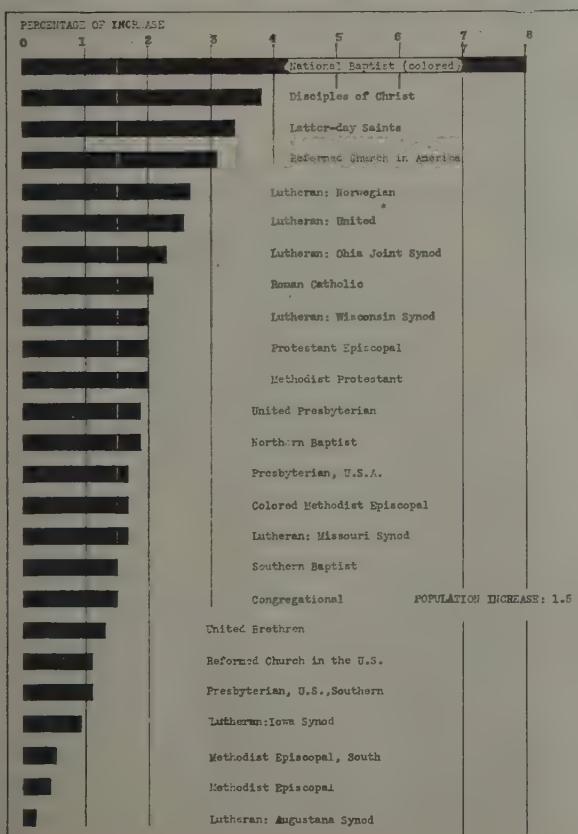
	Per Cent	Members	Increase
National Baptist (colored).....	8.0	3,515,542	262,173
Disciples of Christ.....	3.8	1,538,692	57,316
Latter-Day Saints	3.4	586,635	19,316
Reformed in America.....	3.1	156,089	4,808
Lutheran: Norwegian	2.7	302,232	8,005
Lutheran: United	2.6	914,395	23,724
Lutheran: Ohio Joint Synod....	2.3	162,536	3,736
Roman Catholic	2.1	17,095,844	360,153
Lutheran: Wisconsin Synod....	2.0	153,506	3,111
Protestant Episcopal	2.0	1,215,383	24,445
Methodist Protestant	2.0	195,460	3,852
United Presbyterian	1.9	175,075	3,397
Northern Baptist	1.9	1,419,883	27,063
Presbyterian, U. S. A.....	1.7	1,918,974	33,247
Colored Methodist Episcopal....	1.7	338,771	5,769
Lutheran: Missouri Synod.....	1.7	656,432	11,087
Southern Baptist	1.5	3,823,660	58,659
Congregational	1.5	928,558	13,860
United Brethren	1.3	402,192	5,246
Reformed in U. S.....	1.1	356,093	4,167
Presbyterian, U. S. (Southern). .	1.1	446,657	5,036
Lutheran: Iowa Synod.....	0.9	150,431	1,363
Methodist Episcopal, South....	0.5	2,580,885	12,923
Methodist Episcopal	0.4	4,614,097	22,093
Lutheran: Augustana Synod....	0.2	225,034	505

The population increase is estimated at 1.5 per cent. Decreases were reported by the Evangelical Church and the Evangelical Synod of North America. Incomplete reports made it impossible to compute the increases or decreases for the Churches of Christ, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Greek Orthodox Church and the Russian Orthodox Church.

To Become Secretary of Promotion

On June 15, Rev. Charles C. Cole is to become Secretary of the Department of Promotion of the Federal Council of Churches.

Mr. Cole is an ordained minister of the Methodist Episcopal Church, who, after serving as pastor, had an unusual record of service during the war as a lieutenant in the infantry overseas. In recent years his work has been along the line of helping to develop support for important religious undertakings. He comes to the Federal Council from the Greater New York Federation of Churches, in which he has been Business Secretary.



New Religious Radio Program Now Effective

ARECENT report issued by the Religious Radio Committee of the Federal Council of Churches and the Greater New York Federation of Churches states that 42 different radio stations from the Atlantic to the Pacific and from Canada to the Gulf comprise the network which is now broadcasting national religious services.

These stations are taking a total of 62 services a week (including the daily morning worship and the Thursday evening hymn sing) in addition to the Sunday services, amounting to sixty-nine and three-quarters hours.

Thus it can readily be seen that the National Broadcasting Company is making a most noteworthy contribution to the religious life of America.

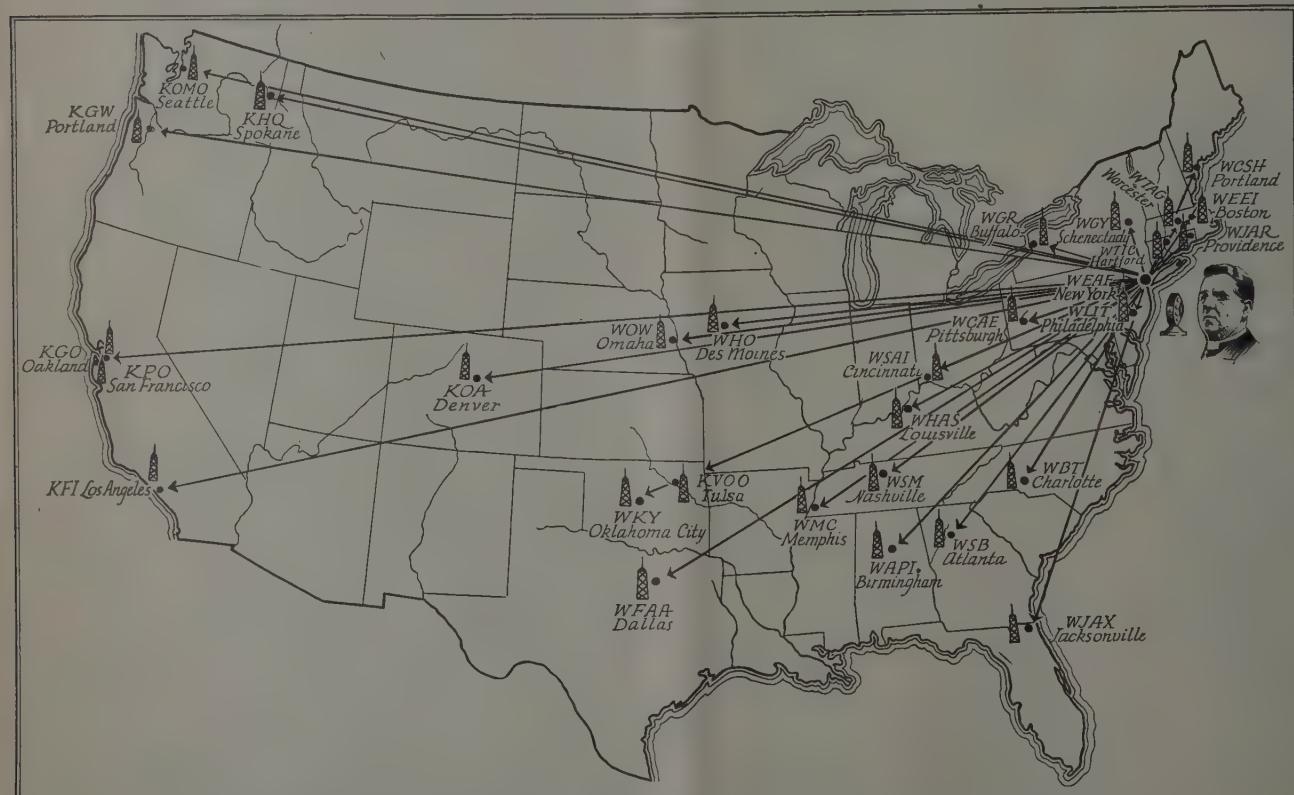
All who are interested in the use of the radio for religion will be glad to know that three new Sunday services are to be inaugurated, beginning the first Sunday in June, and continuing till October.

From three to four p.m. (Eastern Daylight Time) the program will be known as "The Friendly Hour," and Dr. J. Stanley Durkee, minister of the historic Plymouth Church, Brooklyn, N. Y., will be the speaker. This service will go out over the WJZ outlet to a network of stations. Dr. Durkee will give infor-

mal talks dealing with personal problems faced in the home and daily life.

From four to five-thirty, the "National Sunday Forum" will be broadcast, featuring Dr. Ralph W. Sockman as the speaker and leader of the question box, to which the radio audience is invited to submit questions. Dr. Sockman is minister of the Madison Avenue Methodist Episcopal Church, New York, and the President of the Greater New York Federation of Churches. The service is held at the Cathedral Studio, 711 Fifth Avenue, New York, and visitors to New York are invited to attend the service. The service will be sent out over the WEAF outlet to a large network of stations. The center of interest during this period will be current events, viewed from the standpoint of their spiritual significance.

From five-thirty to six-thirty, the "Twilight Reveries" will be on the air, with Dr. Charles L. Goodell as the minister. Dr. Goodell is Executive Secretary of the Federal Council's Commission on Evangelism and one of the most popular preachers at interdenominational gatherings throughout the country. The "Twilight Reveries" are broadcast over WJZ and associated stations. This period will offer the one sermon of the day and will be of a distinctly devotional character.



THIS DIAGRAM SHOWS THE NATION-WIDE AUDIENCE TO WHICH DR. CADMAN SPEAKS ON THE RADIO

One of the most attractive features of the three services will be the music. For the Friendly Hour, the music will be provided by the leading male quartet of the National Broadcasting Company, under the direction of George Shackley. During the National Sunday Forum, the music will be furnished by the Oratorio Choristers, under the direction of George Gilworth, and will consist of excerpts from the great oratorios and sacred cantatas. This is the first time that a program of the great classics of religious music will be broadcast Sunday after Sunday as a regular feature. The artists taking part in this program are recruited from the staff of the grand opera company of the National Broadcasting Company, thus assuring the highest artistic excellence. During the Twilight Reveries, the music will be furnished by the Twilight Choristers, six singers especially selected for blend and harmony. During this period, the music will be of a more distinctly devotional type, in keeping with the character of the sermon.

From this outline, it will be clear that, in both subject matter and in accompanying music, the three services are designed to meet differing needs, each having its own distinctive character and appeal.

In October the services addressed by Dr. Cadman, Dr. Poling, and Dr. Fosdick will begin again.

The Religious Radio Service, sponsored and conducted by the Federal Council of Churches, at which Dr. Cadman, Radio Minister of the Council, is the speaker, has now been extended to cover the entire nation. At the beginning of May, the following new stations were added to the "hook-up": Oakland; San Francisco; Seattle; Portland, and Spokane.

This service now covers thirty stations, from the Atlantic to the Pacific, reaching north to Portland, Maine, and Seattle, south to Jacksonville and Dallas. It is the largest hook-up of any regularly sustained radio program of any nature, and is believed to reach the largest number of people.

To Present Church Cooperation in Educational Institutions

DR. CHARLES R. ZAHNISER, who for the last seventeen years has been Executive Secretary of the Pittsburgh Council of Churches, on September 1 is to initiate a new program which is being developed by the Federal Council of Churches, in cooperation with theological seminaries and other educational institutions, for training future ministers in the spirit and practice of interchurch cooperation.

Dr. Zahniser has been elected Professor of Community and Interchurch Relationships in the Boston University School of Theology, and during the first semester will give several courses in that institution upon various phases of church cooperation, with special reference to the problems of the local community. This will occupy his time from about the first of September until the end of January. During the rest of the year Dr. Zahniser will be available, either for general lectures in theological seminaries and other educational centers, or for courses upon church cooperation for which regular credit will be given. Several theological schools are already much interested in the plan. During the summer, it is expected that Dr. Zahniser will develop courses on church cooperation in summer schools and conferences of ministers in various parts of the country.



CHARLES R. ZAHNISER

The consummation of this plan is the outcome of extended discussion and conference. It has long been felt by those who are responsible for programs of church cooperation in local communities that the chief obstacle lies in the fact that so many ministers come to their work without having caught the vision of cooperative service or having received any educational preparation for interdenominational activities. It is hoped that the new undertaking may be the beginning of a fresh educational emphasis, which in a few years will bring about a situation in which any seminary will feel that it is failing in large measure

in its task if it does not send out ministers who are thoroughly committed to the fullest possible development of church cooperation.

Dr. Zahniser, whose resignation as Executive Secretary of the Pittsburgh Council of Churches became effective May 15, has been one of the pioneers in the development of church federation in the city. In addition to his general work in behalf of knitting up the church forces into a closer unity, he is well-known for his studies of more effective types of evangelism for reaching groups of the population now outside of the influence of the Church. His book on this subject, "Case Work Evangelism," published a few years ago by the Fleming H. Revell Company, has been widely recognized as a most important volume in this field.

HON. CHARLES E. HUGHES DISCUSSES INTERNATIONAL "COMMON SENSE"

ON HIS WAY to The Hague to take up his duties as a member of the Permanent Court of International Justice, Hon. Charles E. Hughes delivered in London on May 8 a notable address before the Pilgrim Society of London. A few of the more striking sentences (as reported in the *New York Times*) must suffice as an indication of his entire address.

"I come to you and to my duty accredited by a force that is stronger than governments, the force of public opinion demanding just settlements for peace. Certain it is that if we cannot at least make secure the foundations of international justice through the function of the Permanent Court in disposing of controversies which lend themselves to judicial determination, all programs for peace are but waste paper.

"While we are contemplating limitation and, I am glad to be able to say, reduction of armaments of war, we should look to it that we strengthen the armaments of peace through just appreciation of each other's good qualities and honorable achievements and by countering the endeavors of the sappers and miners in both countries who are trying to destroy goodwill. These disturbers have the protection of our most cherished institutions of freedom."

After referring to "the freedom of the press," "the freedom of the film," "the freedom of the humorist" and the "freedom of the play of hypothetical war games," which he characterized as the "sappers and miners in both countries who are trying to destroy goodwill," he went on—"But we can fortify ourselves against them.

"We have one security, and that, we have reason to believe, is a sufficient guarantee, the ultimate in richness of resource, in which both our countries find the greatest cause for pride, our having common sense. It is gratifying to observe that, despite all the misrepresentations of our peoples through a multitude of unrecorded contacts, we reach so largely and fairly a just appraisal of the motives, character and conduct of each other. We need to apply our common sense not merely to making such appraisal, but in our thought of our future relations.

"We have entered into a pact renouncing war. After making all allowances for accompanying interpretations, there is no escaping the fact that we have exchanged pledges to seek a solution of all controversies exclusively by pacific means. Having made this pledge, the obvious course is to act as though we meant it. That, too, is the course dictated by common sense.

"If a difference between us should assume the distinction of a real dispute, we shall, without doubt, be

able to find a solution better than strife. Common sense demands that we act on the assumption of abiding friendship, for any other course spells a disaster that we are unwilling to contemplate.

"What we need is a state of mind to match the words of the anti-war treaty. We need to cultivate the psychology of peace. This having common sense, I am sure, will be applied in the immediate question of reducing naval armament. We applied it at the Washington conference.

"What would have happened if it had not been for the agreements of that conference? On the part of my country we should have been wasting substance in completing and maintaining a fleet of unnecessary proportions. Here you would have gone on building your super-Hoods, monsters of the sea, each of 48,000 tons and upward. Japan would have proceeded with her eight-eight program. We should have been vying with each other in providing these instruments of war and in laying a burden of construction and maintenance upon the bent shoulders of labor. And now, after eight years, what would have been the result?

"If we had not succeeded in producing war by these senseless preparations we should merely have wasted our means in extravagant outlays. Common sense saved us. We need another application of it to complete what was left unfinished.

"Common sense tells us that competition in armament among the great naval powers is a dream of folly. It yields neither security nor peace. If this is recognized, why should it be impossible to reach agreements to prevent it?"

Conference Retreat on Evangelism

NORTHFIELD, MASS., from June 19 to 21, will be the scene of the annual conference retreat on evangelism, which will bring together leaders working in this field for many denominations.

Bishop A. R. Clippinger, of the United Brethren Church, will preside and make the opening address. Dr. Raymond Calkins, of Cambridge, Mass., formerly Moderator of the National Council of Congregational Churches, and Miss Bertha Condé, for many years a leader in the work of the Y. W. C. A., will give addresses.

Special attention will be given to round-table discussions and fellowship for the development of the spiritual life. The entire program will be a preparation for the commemoration of the nineteen-hundredth anniversary of the ministry of Jesus, culminating in Pentecost, in 1930.

Working Out a United Program with Churches of Other Lands

ONE of the most important phases of the Life and Work Movement is the work of the International Christian Social Institute and Bureau of Research which has been set up in Geneva under the direction of Dr. Adolf Keller. It hopes to be able to do on an international scale a type of work similar to that carried on in the United States by the Federal Council's Commission on the Church and Social Service and the Department of Research and Education. These two agencies of the Federal Council, therefore, have been charged with the responsibility for the American cooperation with the new international program of social research and education.

A Committee appointed by these two Departments of the Federal Council, consisting of Shelby M. Harrison, Galen M. Fisher, William Adams Brown and F. Ernest Johnson, representing the Research Department, and Lucy Carner, Charles K. Gilbert, John W. Elliott and Worth M. Tippy representing the Social Service Commission, together with Dr. Charles S. Macfarland, General Secretary of the Council, is now undertaking to provide the needed American cooperation for this international program.

For the purpose of laying solid foundations for the program of research which is to be carried forward by the International Institute, an important conference is to be held in Geneva this summer, which will bring together church representatives from various countries, who have had valuable experience in social research. In addition to the representatives who will come from the official church bodies, there will be representatives also from the International Missionary Council, the World's Committee of the Y. W. C. A., the World Committee of the Y. M. C. A. and the National Student Christian Federation. When it is recalled that Geneva is the center of the international interests of all these several organizations, as well as for the humanitarian activities of the League of Nations, the strategy of having at Geneva an international headquarters for the social program of the churches will be readily recognized.

As a result of many recent conferences and discussions, a comprehensive plan for unifying the other phases of the relations of the American churches to the churches in other lands has been worked out by a joint committee representing the Federal Council and the American members of the Continuation Committee of the Universal Christian Conference on Life and Work.

The plan has already been adopted by the Administrative Committee of the Federal Council and

will shortly come before a meeting of the American members of Life and Work with a favorable recommendation from the joint committee on which five of its representatives have sat. The plan provides for combining in a single body the work now being carried on by the Federal Council's Commission on Relations with Religious Bodies in Europe, its Committee on Relations with Eastern Churches and the American members of the Life and Work Movement.

CHURCH COUNCIL EXECUTIVES TO MEET IN BOSTON

THE annual meeting of the Association of Executive Secretaries of Councils of Churches, which has come to be a most important occasion for the formulation of programs and policies of interchurch cooperation, will be held in Boston, Massachusetts, under the auspices of the Greater Boston Federation of Churches, on June 17-21.

The President of the organization is Dr. B. F. Lamb, Executive Secretary of the Ohio State Council of Churches.

One of the most important subjects for consideration during the meeting will be the formulation of a correlated program for state and local councils of churches, as suggested by the Federal Council through its various departments.

Another topic which is expected to engage much attention is the development of plans for an educational program in seminaries and colleges upon the subject of church cooperation.

Special committees will also report upon the more important interests of councils of churches, such as comity, evangelism, social service and religious education.

Brief addresses will be given by visiting speakers, including Roger Babson, on "What Radio Is to Do for Religion and Church Federations," and Prof. George H. Parker of Harvard University on "Evolution in Religion." Services of worship will be prominent on the agenda, led by Rev. Ashley Day Leavitt, Rev. Albert Watson and others.

A meeting of the National Committee of Protestant Church Women will be in session in Boston during the same period, and the relation of women's co-operative work to general church cooperation will be an important item for consideration in both gatherings.

WANTED! A PROGRAM OF SEX EDUCATION

NO SOCIAL PROBLEMS are more acute, widespread or vital than those which grow out of the relations of the sexes. Whether it be the question of birth control, divorce or venereal disease, it is a matter which may intimately concern any of us and which, if ignored, may lead to tragic results. On the other hand, the most beautiful sentiments and priceless spiritual values cluster about the normal relationships of the sexes. The strength and tenderness of manhood, the devotion and self-sacrifice of womanhood, the protecting solicitude of parenthood, the trustful obedience of childhood, the deferential regard of brother and sister—all these fine qualities are the spiritual outcome of sex relationships.

Strangely enough, the education essential to the development of these fine qualities is mainly haphazard and incidental. Society in general, and many individuals in particular, feel a sense of helplessness when confronted by a sex problem. Sex education, at present, may be acquired in one or the other of the following ways:

1. *By the trial-and-error method.* The most primitive method of learning is by experimenting and making mistakes. Where the values at stake are so precious, and the consequences of error so serious, it is a pity that any person should have to learn by this method. And yet, because of the "conspiracy of silence" which closes the mouths of those best qualified to share experience, and because of the prevailing sentiment among young people in favor of doing their own experimenting, this costly method is being widely used.

2. *By the question-and-answer method.* When one faces a new situation, especially when important issues seem to be at stake, it is natural to turn for counsel to one's companions. The important question is this: Does the person consulted give the *right* answer and in the right way? The parent is the person to whom one would naturally turn for the answers to sex questions. But where parents are dumb, or embarrassed, or have lost the confidence of their children, these seek to satisfy their curiosity from contemporaries. The result is a mass of misinformation, licentious suggestions and incitement to adventure.

3. *By the scientific method.* Every person is entitled to know the essential facts of life, and something of their meaning. A knowledge of the physical structure is important. An understanding of the processes of growth and reproduction should be gained. Another class of facts has to do with emotional life, the spiritual relations of the sexes and the adjustments necessary to harmonious life together, in the family and in society at large. For an appreciation of the

meaning of sex, one needs to interpret all these experiences in the light of Christian ideals of the family and of social life.

SEX EDUCATION A COMMUNITY TASK

To educate the *whole* community involves a *community program*, to which the public schools, the churches and the parents all make appropriate contributions. Where possible, the schools should provide a background of nature study and general sex information. Parents generally feel ill-equipped for answering questions and suggesting wholesome attitudes. The Church must often take the initiative and train parents for their part in the task of sex education.

Some of the local councils of churches, in cities like Buffalo and St. Louis, have already made considerable advance. Buffalo has its Church Committee on Social Hygiene. Under the auspices of this Committee, training classes have been held for leaders of parents' classes, which later have been organized in the churches.

In many communities, much preliminary work needs to be done, in order to arouse the churches to a sense of their responsibility. To this end, the American Social Hygiene Association has placed at the disposal of the Commission on Christian Education of the Federal Council of Churches, the services of Dr. Valeria H. Parker, an able physician and lecturer. Dr. Parker has addressed church groups in New York; Boston; Portland, Maine; Rochester; Buffalo; Cleveland; Chicago; St. Louis; Kansas City; Los Angeles; Louisville, Kentucky; Memphis; Beaumont, Texas; Baltimore and other cities and states.

This word from Nolan R. Best, describing her work in Baltimore, is typical of many:

"Dr. Parker has made a magnificent impression here. She will have spoken before twenty-one different audiences—including one radio audience—before she leaves us, and so far as reactions have come to me there has not been one word of criticism, but a quite unanimous chorus of praise for both the form and spirit of her presentations of what is ordinarily called a difficult subject."

"The only disappointment has been that I have found it impossible to get any considerable number of ministers to come to hear her. This is partly due, of course, to the fact that she was here in Lent when ministers of all churches were concentrating strongly on their own work. But I fear that also there is operative a distinct conservatism which regards sex questions as too delicate for any speaker to handle in public. . . .

"It is certain that her visit here has contributed to the strength and influence of the Federation. We heartily thank you and your department for giving us the privilege of her helpful service here."

A committee representing the churches should study the whole question from the point of view of their constituencies and enlist the cooperation of the local churches in meeting the existing needs. It may well be that the most pressing need will be for parents' classes affording opportunity for a discussion of children's experiences and problems, for determining the best ways of meeting these problems. In order that these classes may be successful, there must be competent leaders. It will be necessary, therefore, to provide training classes for these leaders. Pastors or other qualified persons should meet together for ten weeks or so for intensive training. Then they may go back to their churches and organize parents' groups.

Another function of this committee would be to study the life of the young people of the churches and to bring together the leaders of young people for the purpose of introducing into their programs opportunities for the consideration of ideals and for the discussion of standards of behavior. The courses of study in the Sunday schools and the programs of boys' and girls' clubs should be studied for the purpose not only of ascertaining what materials may now be so used as to contribute to sex education, but also for the purpose of discovering convenient places for integrating in these programs special types of instruction regarding sex relationships.

BENJAMIN S. WINCHESTER.

Editors of Religious Press Face Common Problems

THE annual meeting of the Editorial Council of the Religious Press, to be held at the Hotel Washington, Washington, D. C., June 17 and 18, will bring together editors and managers of most of the leading religious journals of the country. They will spend the two days in a discussion of their common interests in developing wise editorial policies and in building up a better support for the religious press.

A special feature of the gathering will be the luncheon on June 18, at which the theme will be "The Responsibility of the Religious Press with Regard to Great Public Issues Like Prohibition and World Peace." The speakers will be Dr. L. O. Hartman, Editor of *Zion's Herald*, and Hon. Arthur Capper, of the United States Senate. The presence of Senator Capper is expected to lend especial significance to the occasion.

The Chairman of the Editorial Council is Paul S.

Leinbach, Editor of the *Reformed Church Messenger*. The Vice-Chairmen are: Guy E. Shipley, Editor of *The Churchman*; David M. Sweets, Editor of the *Christian Observer*, and J. H. Horstmann, Editor of the *Evangelical Herald*.

The program, as provisionally announced, is as follows:

Monday Morning, June 17.

Present Problems of Religious Journalism.

1. As a Pastor Sees Them. By Rev. Jason Noble Pierce, Pastor of the First Congregational Church, Washington, D. C.
2. As an Editor Sees Them. By Stanley High, Editor, *Christian Herald*.

Monday Afternoon, June 17.

How Can We Capture the Elusive Thing Called "Interest"?



PAUL S. LEINBACH
Editor, *Reformed Church Messenger*



JOHN VAN SCHAICK, JR.
Editor, *Christian Leader*



ARTHUR CAPPER
United States Senator from Kansas

Discussion Opened by William B. Spofford, Editor, *The Witness*.

Are We Shooting Over the People's Heads?

Discussion Opened by James E. Clarke, Editor, *Presbyterian Advance*.

Monday Evening, June 17.

What Should Be the Editorial Policy of the Religious Press with Regard to Motion Pictures?

Discussion Opened by Paul S. Leinbach, Editor, *Reformed Church Messenger*, and Guy E. Shipper, Editor, *The Churchman*.

What Should Be Our Editorial Attitude Toward the Roman Catholic Church?

Discussion Opened by John Van Schaick, Jr., Editor, *Christian Leader*.

Tuesday Morning, June 18.

The Responsibility of the Religious Press with Regard to Church Cooperation and Unity.

Discussion Opened by Charles Stelzle, Publicity Representative, Federal Council of Churches.

Symposium—Best Methods for Getting New Subscribers.

Three-Minute Statements by a Representative of Each Journal.

Securing Revenue from Advertising.

Report of the Special Committee on Advertising—Rolle Cobleigh, Managing Editor, *The Congregationalist*, Chairman.

A Plan for Securing Syndicated News of What Is Happening in the Christian World.

Report of the Committee on Syndicated Material—J. H. Horstmann, Editor, *Evangelical Herald*, Chairman.

Luncheon, Tuesday, June 18, at one o'clock.

The Responsibility of the Religious Press with Regard to Great Public Issues, Like World Peace and Prohibition.

Addresses by L. O. Hartman, Editor, *Zion's Herald*, and Honorable Arthur Capper.

The Christian Herald Institute of Religion

WE HAVE institutes of politics, of economics, and of world relations. Now we are to have an Institute of Religion, to be convened annually under the auspices of the Christian Herald Association. The first of these institutes will be held at Buck Hill Falls, Pa., June 10-13. It is interesting to note that the theme for this first institute is "Next Steps Toward Church Union."

The tentative agenda calls for a discussion of the following subjects: The Present Status of the Movement for a United Church, The Gains and Losses of a United Church, The Spiritual Challenge of Church Unity, The Work Awaiting a United Church, and Removing the Obstacles to Church Union. Special consideration is to be given to a diagnosis of the typical obstacles in the way of church union due to differences existing today between various denominations in beliefs, general temperament, and administrative practices.

A study will be made of the various interdenominational organizations in the United States. In the light of this discussion, the following questions will be raised: In what ways have such organizations contributed to the possibility of a united church? What organizations are fairly and truly representative of the rank and file of those Protestant churches which might properly be expected to join a United Church? Which organizations are best adapted to meet the demands of the largest number of Protestant churches in the performance of those functions most important to a United Church? What further correlation of

these organizations is desirable if such functions are to be adequately performed?

This is to be primarily a layman's institute. Only twenty-five of the one hundred delegates will be clergymen and officers of ecclesiastical organizations. Fred Ramsey, General Secretary of the Y. M. C. A., will preside, and addresses will be made by Dr. S. Parkes Cadman, Bishop Francis J. McConnell, Dr. Daniel A. Poling, and Frank A. Horne. Two Federal Council secretaries have been asked to address the Institute.

Presbyterian Alliance to Meet in Boston

Over fifty years ago, Reformed Church leaders became aware of a need for greater unity and cooperation. Their cause was strong in separate nations—the United States, Canada, Switzerland, Holland, Scotland, Hungary—but had little or no cohesion abroad. The Presbyterian Alliance was formed as a protest against this hurtful state of things, and held its first world council in Edinburgh, in 1877. Over 100 Reformed and Presbyterian bodies are now affiliated with the Alliance. The Thirteenth General Council of the Alliance will meet in Boston, June 19-27, under the chairmanship of Dr. Merle d'Aubigne of France. Delegates are expected from at least 15 countries.

Youth and Religion

WHAT does youth think about religion? It is often affirmed that young people are irreligious. They do not go to church, it is said. Other critics of youth aver that large numbers of the younger generation are atheistic, that they are grossly indifferent to the claims of the spirit; that they are not only creedless but godless.

The editors of the *Bulletin* of the Colgate-Rochester Divinity School recently conducted a symposium on the theme, "The Religion of Youth." The opinions of several well-known pastors in university and college centers were solicited. Their replies do not tally with the alleged indifference of youth.

Howard Rufus Chapman, Baptist University Pastor at Ann Arbor, Michigan, while admitting that many students were only lukewarm about religion, said:

"These young people are found ready to share responsibility, they are interested practically in movements to make the world Christian. Missions, world peace, justice in all human relations—all such subjects have a sympathetic hearing and response. Undoubtedly there is an increasing number of young people who are modern in thought and conviction as to religion, but are nevertheless deeply religious and Christian. Not a few young people in college have true religious feelings of reverence, trust and loyalty, and are active in practical helpfulness in religious groups, but hesitate to express their religious life by joining a church and accepting its creeds or forms. They have discerned that forms and organizations long continued have a tendency to harden and check the free flow of new ideas and life. They are not pious in the old sense, but they have the roots of religion in them, and they are religious if religion means faith, high ideals, reverence, the love of right and working for the right in human relations."

Youth's desire for a religion that is free from dogmatizing and practical in its effects upon social life is set forth by Harry Evan Owings, Pastor of the University Baptist Church of Granville, Ohio. He says:

"The religion of youth is anything but a religion of authority. While the young man is not necessarily hostile to religion, his attitude is characteristically and constantly critical and challenging. Dogmatism in this field he will have none of. The claims of religion are met at every point by the constantly vigilant 'why?' of the young person. . . . At the same time, youth insists that religion must be practical. It must be a matter of deeds. By this he seems to mean that religion is hardly worthy of the name unless it is active, is going on a crusade, gets things done. Furthermore these actions

must not be just a ceaseless round of activities merely to keep oneself in a whirl but must bring practical benefits to human beings. For humanitarianism in its best sense is an indispensable element in youth's religion. Someone has remarked that when Jesus said, 'Follow me,' He was really going somewhere. Youth wants a religion that will take it somewhere.

"Youth has very little use apparently for the creeds and doctrines and formulas of religion and cannot understand why men become embroiled in warm controversies over such matters. For the average young person these things are more or less—mostly more—excess baggage. To him religion becomes a search for truth with each one on his own quest, open perchance to good advice along the way but not friendly to too many invitations to go in a highway that is very much beaten by the tread of others. One feels that youth has a very profound admiration for the Man of Galilee and is inclined to find the best in religion in the simplicity of His life and teachings but is impatient of the complexity of the additions and accretions that have been attached by Christianity."

Speaking of that type of student marked by "religious ferment," Raymond W. West, of Lewisburg, Pa., says:

"Those who are fermenting religiously are moving toward a religion which is more abundant living, rather than accurate believing. If met with understanding, the great majority of them will be true and devoted followers of the Christ eventually, but if effort is made to force upon them any so-called orthodox creed they will be driven outside the pale. Many of them are temporarily enamored by a universe of law from which they feel inclined to exclude the mystical and supernatural. They have not yet appreciated how much the known universe exceeds all that is contained in the multitude of books on science, nor how far vision and certainty now go beyond ability to explain."

"When we study the undergraduates and think of life values for the individual, we are frequently solicitous, for many of them seem inclined to attempt life's great moral grades with low spiritual power. Most of them have neither sweat nor bled for an unselfish cause as yet, and it takes high spiritual power to do that. The passing years will either exhaust them or drive them to a power Divine."

Coming finally to youth's impatience with sectarianism, Earl Frederic Adams, Pastor of the College Baptist Church, of Hillsdale, Michigan, has this to say:

"If the Church is to survive it must throw open its doors to the spirit of youth. Let the

young people make a few mistakes. They will be the first to want to correct them as they become evident. To be sure, if the younger generation were to become really interested in organized Christianity it would make some vital changes in our present church situation. Youth, for one thing, has little use for the spirit of denominationalism. Why preach brotherhood and practice petty intolerance? Why sing

'We are not divided; All one body we' and then refuse to fellowship with those who have different ideas as to modes of baptism or the importance of apostolic succession? Why are some churches so concerned about keeping their denominational machinery in running order and so indifferent to poor social conditions within the parish field? Such are the queries of youth relative to the Church."

Will the United States Take an Advance Step in Arbitration?

THE Senate, either during the present extra session, or in December, will be called upon to take action with respect to the General Treaty of Inter-American Arbitration, signed at Washington on January 5, by the representatives of twenty American republics, including the United States.

The parties to this treaty "bind themselves to submit to arbitration all differences of an international character which have arisen or may arise between them . . . which it has not been possible to adjust by diplomacy" and which are "legal in nature."

Heretofore a great deal of ambiguity has existed as to the exact nature of a "legal" dispute. Questions of "national honor" and of "vital interest" have often been excluded from arbitral processes, whether legal or political in nature. The pending General Treaty of Inter-American Arbitration is quite explicit at this point. Four classes of legal disputes must be arbitrated by the terms of this treaty. They are questions involving (a) the interpretation of a treaty, (b) international law, (c) the existence of any fact which, if established, would constitute a breach of an international obligation, and (d) the nature and extent of the reparation to be made for the breach of an international obligation.

Only two types of question fall outside the scope of this treaty—domestic questions not controlled by international law, and questions affecting states not parties to the treaty.

In the event of a controversy covered by the terms of the treaty, resort may be had either to the Permanent Court of International Justice or to The Hague Court. Or, if desired, an existing arbitration tribunal may be selected, or a temporary tribunal may be instituted to handle the particular case at hand.

There is an obligation envisaged in this treaty that represents something new in the way of arbitration commitments. One of three things must be done in the event of a dispute arising between two signatory powers. The nations involved may agree to make use of an existing court or tribunal; or they may appoint their own panel of arbitrators; or they may draw up

a special agreement which defines the exact subject matter of the controversy, the location of the court, and various other details of arrangement. These provisions have never before been incorporated in an arbitration treaty to which the United States has been committed. It often happens that two disputing nations have been unable to agree upon the specific issue to be arbitrated. This inability has often blocked the road to arbitration. The General Treaty of Inter-American Arbitration gives the court the power to prepare the way for arbitration.

Thirteen Latin American countries signed this treaty with reservations with the understanding that the reservations might some day be withdrawn if desired by the nations making them. These reservations cover pecuniary claims and past disputes. No reservations were made by the signers for the United States. Whether or not the Senate will agree remains to be seen.

WALTER W. VAN KIRK

A Noteworthy Book at a Special Rate

Through the courtesy of the author and the publishers one of the best of recent books on the problems of church cooperation, *Interchurch Government*, by Clarence R. Athearn, is offered to readers of the BULLETIN at \$1.00 a copy, so long as the present edition lasts. The volume was originally issued at \$3.00.

The significance of the volume is attested in the following words of Bishop McConnell:

"Mr. Athearn has done a very remarkable piece of work, altogether the most satisfactory treatment of the kind that I have seen. His exposition of the subject is extremely unusual. It brings together into harmonious relation to one another the best conceptions now stirring on the whole matter of democratic procedure and church institutions, and is the wisest interpretation of all these various points of view that I have seen. The book is stimulating and suggestive to an extraordinary degree."

Orders sent to the Century Company, 353 Fourth Avenue, New York City, will be filled for \$1.00, if mention is made of this notice.

Glimpses of Interdenominational Life

Church Leader Heads Industrial Conference

Dr. E. A. E. Palmquist, Executive Secretary of the Philadelphia Federation of Churches, recently presided at a public banquet during the Conference on Textiles as a Community Problem, set up by the Labor College of Philadelphia with the endorsement of the United Textile Workers of America, the Philadelphia Textile District Council, the Young Woman's Christian Association, and the Church League for Industrial Democracy. The conference included speakers representing both manufacturers and labor leaders, economists, and engineers, as well as representatives of the churches and the public. The purpose of the conference was to seek a scientific analysis of the ills of this industry and to promote cooperation looking toward their orderly and intelligent solution. Dr. John M. Trout, Executive Secretary of the New Bedford Council of Churches, attended the conference, reporting to the Social Service Commission of the Federal Council, as well as to his own Council, on its discussions.

Dr. Goodell's Book Translated Into Swedish

The far-reaching influence of the writings of Dr. Charles L. Goodell on evangelism and the spiritual life has received fresh illustration in the recent translation of his book, "Pastoral and Personal Evangelism," into Swedish. The translation has been made by G. L. Mennarth and it is published by the Swedish Missionary Society in Stockholm.

In Honor of Dr. Haven

On the afternoon of May 9, at the American Bible Society, a painting of the late Dr. William I. Haven, for more than twenty-five years General Secretary of the Society, was presented by members of the Board of Managers as a token of their esteem for him and a tribute to his service in the distribution of the Bible throughout the world.

The painting was presented by Frank H. Mann in behalf of the Board of Managers and was received by E. Francis Hyde, the President of the Society. Dr. Ezra S. Tipple made an address, outlining Dr. Haven's service to the Methodist Episcopal Church, and Dr. Robert E. Speer spoke of his devoted work for the Federal Council, the Foreign Missions Conference and the Committee on Cooperation in Latin America.

Dr. Haynes Elected Trustee of Fisk

Dr. George E. Haynes, Executive Secretary of the Federal Council's Commission on Race Relations, was honored by being elected a trustee of Fisk Univer-

sity at the last meeting of the Board of Trustees.

Fisk University, of which Dr. Haynes is a graduate and of whose faculty he was for some years a member, is one of the leading institutions in America for the education of Negro leaders.

After being graduated from Fisk in 1903, Dr. Haynes received the degree of Master of Arts from Yale in 1904, was graduated from the New York School of Social Work in 1910, and became a Doctor of Philosophy of Columbia in 1912. He is the author of an important volume, "The Trend of the Races," interpreting the present racial situation in America and the achievements of the Negro people.

Baptists and Disciples Hold United Evangelistic Conference

For the first time in their long history, the Northern Baptists and the Disciples of Christ held a united evangelistic conference on April 22, in Indianapolis, Indiana. The conference was attended by 150 ministers, representing both communions. It was under the direction of B. T. Livingston, Secretary of Evangelism for the Baptist Home Mission Board, and Jesse M. Bader, Indianapolis, Indiana, Secretary of Evangelism for the United Christian Missionary Society. The two state missionary societies of Indiana cooperated in the promotion of attendance.

The conference was called primarily in the interest of fellowship, closer cooperation and mutual helpfulness in the wide field of evangelism. The six subjects presented and discussed were: "The Spiritual Dynamic in Evangelism," "The Present Necessity for Evangelism," "Building the Church Through Evangelism," "Care and Culture of Converts," "Pentecost and Evangelism" and "Our Resources for Evangelism." At the close of the day, all in attendance were of one voice in saying that it was one of the great days in their spiritual experience. It was suggested that other meetings of a like character be held jointly by these two great bodies in other centers.

Church Councils and the Daily Press

Several recent happenings in newspaperdom are happy illustrations of the way in which the churches of a city can secure far greater publicity as a result of their cooperative life and work.

In Toledo, on a single day, May 6, and without any premeditated influence on the part of religious forces, both the great papers of the city, the *Toledo Blade* and the *Toledo News-Bee*, carried flattering editorials concerning the work of the Council of Churches of that city. In each instance, one of the points singled out for special commendation was the work of the recently formed Young People's

Federation of the Toledo Council of Churches which aims to bring the young people's organizations of the city into a cooperative fellowship. The fact that on Pentecost Sunday, May 19, the Young People's Federation was responsible for a great sunrise service on the theme, "We Would See Jesus," was one of the items that made a special impression upon the editors.

The Rochester, N. Y., *Democrat and Chronicle*, on April 28, gave almost an entire page to a review of the development of the work of the Rochester Federation of Churches during its decade of existence. No fewer than nine photographs appeared in connection with the article.

The St. Louis *Globe-Democrat*, on April 21, carried a similar review of the work of the Metropolitan Church Federation of St. Louis during the last ten years, with special reference to the development of church comity and with a most flattering appreciation of the leadership of Dr. Arthur H. Armstrong, Executive Secretary of the Federation.

Social Workers In Annual Conference

From June 28 to July 3, the City of San Francisco will be the scene of the fifty-sixth annual meeting of the National Conference of Social Work. The conference will bring together leaders in all phases of professional social work from all parts of the country. Further information may be secured at the office of the conference at 277 E. Long Street, Columbus, Ohio.

A New Kind of School

At the end of last month, twenty young men and fourteen young women, constituting the third class, were graduated from the school conducted by the Playground and Recreation Association of America, as an agency in training leaders in organized recreation. The school is located in the Heckscher Building, New York, and uses the outdoor facilities of Central Park.

High School Contests on Paris Pact

A committee known as the National Student Forum on the Paris Pact, 532 Seventeenth Street, N. W., Washington, D. C., is issuing an invitation to the high schools of the country to participate in a discussion and contest based on the study of the Paris Peace Pact. Students are invited to prepare brief statements of three hundred words on the significance of the Pact, and medals are to be awarded to the winners in each school and in each state, together with a gold medal for the best paper in the United States. Full information can be had from the committee at the above address.

A Church Lawn Contest

Under the auspices of the *Christian Herald*, a contest in the interest of making the church "the prettiest place on the street" is now under way. The *Christian Herald* is offering three prizes of \$25, \$15 and \$5 for the best picture of a church lawn, together with a descriptive article not exceeding three hundred words, describing what was done to beautify the lawn. The closing date is July 30. Further information may be had by addressing the *Christian Herald*, 419 Fourth Avenue, New York.

Training for Church Cooperation

The Divinity School of the University of Chicago and the Chicago Theological Seminary are joining, during the summer quarter of 1929, in a series of courses offered jointly for those who are preparing for or engaged in various types of Christian vocation. In addition to courses dealing with problems of the pastor, the director of religious education and the religious worker in colleges and the foreign missionary, there will be a series of three courses designed especially to equip secretaries of church federations, city mission secretaries and church social workers for more effective service. One course will deal with the problems of church cooperation in the local community; another with cooperative Protestantism in America, and a third with international Protestantism. Dr. Cavert will join the regular members of the faculty in giving the last two of these courses during the first term, extending from June 17 to July 24.

New Silver Bay Conference

The Silver Bay Vacation Conference, to be held at Silver Bay on Lake George, N. Y., August 14-28, under the auspices of the Silver Bay Association, 347 Madison Avenue, New York, will offer an opportunity for religious workers to discuss their problems, methods and solutions of problems on Christian education, church matters and kindred subjects. The Vacation Conference is a new feature of the Association's work, and several hundred guests have already applied for attendance.

Leading speakers for the conference include Rev. Arthur E. Howard, of Manchester, England; Dean John W. Withers, of New York University; Dr. Frank D. Boynton, Superintendent of Schools in Ithaca, N. Y.; Fred B. Smith, religious leader and world traveler, and Hon. Carl E. Milliken, Secretary of the Motion Picture Producers and Distributors of America. The two-hour-and-a-half conferences held each day will be devoted to addresses, discussions, and forums, and the rest of the day will be left for recreation, which will be amply offered, including boating, fishing, bathing, mountain-climbing, motoring, tennis and social events.

Following the Vacation Conference, the Industrial Conference on Human Relations will offer most interesting inducements to guests to remain August 29 to September 1.

Federal Council Staff Meets with C. F. Andrews

C. F. Andrews, who is undoubtedly the most admired Englishman in India, the intimate associate of Rabindranath Tagore and Mahatma Gandhi, met with the staff of the Federal Council for a brief conference concerning the situation in India, during his stay in New York. He is now on a visit to England and America, in the hope that he may further understanding between these two countries and India. Concerning the attitude of the Indian people, especially of the younger generation, toward America, Mr. Andrews regretfully says that the discrimination in the American immigration laws against Asiatics and the denaturalization of the group of Indians who had already been received as citizens of America has done much to break down the former enthusiasm of the Indians for America.

Federation in Oklahoma

The Oklahoma Council of Christian Religion has published in pamphlet form an important address delivered at its recent annual meeting by Dr. C. McLeod Smith, now pastor of the Northminster United Presbyterian Church of Oklahoma City, and formerly a leader in church federation work. The subject of the pamphlet is: "Should the Churches of Oklahoma Be Federated?"

Illustrating the Spirit of Comity

When the Presbytery of Albany, N. Y., at a recent meeting, sent an overture to the Synod of New York to make a study of the membership and boundaries of the presbyteries in the rural sections of the state, it added a definite recommendation proposing "the consolidation of weak Presbyterian churches with other evangelical churches in the overchurched communities."

As an interpretation of its proposal, the Presbytery of Albany has printed a pamphlet setting forth the general conditions confronting the churches in villages and rural communities in New York State and, as a result, urging the Synod, in conjunction with the Home Missions Council and the New York State Council of Churches, to make a complete study of the whole problem of village and rural churches.

Harmon Awards for Writing in Social Fields

A series of awards for articles written from the point of view of interesting the public in social work and its problems will form a part of the program of the Harmon Foundation, 140 Nassau Street, New York, during 1929. The awards are offered for unpublished articles written for magazines of general circulation and presenting social conditions and social work in popular style. Child guidance, child welfare, the public health nurse, probation and various other fields are suggested as offering rich sources of potential material. The contest is open to writers anywhere in the United States who may submit manuscripts before September 16. There are to be two main awards and a number of others at the discretion of the judges, all carrying cash considerations. Four other awards are offered for the best-planned and the most intelligently executed year-round programs of public information concerning social or health work during 1929.

Ministers Hear Rabbi

Tarrytown-on-Hudson ministers of seven denominations were on the platform together for Vespers one Sunday not long ago. Rev. William J. Vaughan of the Methodist Episcopal Church arranged the service in his building, and the clergymen who took part included Rev. L. H. Bent, Rev. J. C. Cody, Rev. H. H. Hunt, Rabbi A. H. Lefkowitz, Rev. W. A. Scholten, and Rev. R. L. Torrey. The main address was made by Rabbi Alexander Lyons, of Brooklyn, N. Y.

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AMONG THE BEST NEW BOOKS

New Light on Christian Unity

THE SCANDAL OF CHRISTIANITY. By Peter Ainslie. Willett, Clark & Colby, 1929. \$2.00.

PROTESTANTISM IN THE UNITED STATES. By Archer B. Bass. Thomas Y. Crowell, 1929. \$3.00.

CHRISTIAN UNITY: ITS HISTORY AND CHALLENGE IN ALL COMMUNIONS, IN ALL LANDS. By Gaius Jackson Slosser. E. P. Dutton, 1929. \$5.00.

HERE are three distinct approaches to the question of Christian unity. Dr. Ainslie, the editor of the *Christian Union Quarterly*, is essentially the crusader, and his is a voice lifted up in the wilderness of denominationalism, calling upon the Church to bring forth fruits worthy of repentance. His book has a prophetic value, and makes many concrete suggestions as to procedure, especially along the lines of interdenominationalizing colleges and religious journals. Zeal for his cause seems, however, at times to blind the author to the psychology of religious groups, so that he seems in danger of imperilling the very ends he seeks by offending persons whose sincerity is beyond question. Further, one fails to find explicit in this book a clearly thought-out philosophy of the Church. Would Dr. Ainslie break down every factor in the Church which is conducive to lack of union? Would he eliminate every stumbling-block to complete religious integration? Would he remove, for instance, every reference to Christ, if such references made it impossible for some perfectly well-intentioned people, such as liberal Jews, to come into the Church? We doubt it. Why one person will draw the line at one point in a social-distance scale, and another at another, may be answered better by the scientist than by the prophet.

Dr. Bass is a Southern Baptist who is spending the year in advanced studies at Mansfield College, Oxford. His book is less prophetic than Dr. Ainslie's, but more pragmatic. Here is a great deal of statistical information, some of it gathered from other books, but much of it obtained by the author in the course of his own investigation into a variety of typical communities. Perhaps the most valuable part of the book is the appendix which gives a summary, first, of the denominations brought into America from Europe, or elsewhere, and secondly, of the denominations that arose in this country. These denominations are given in their proper chronology and with brief notes concerning their distinctive tenets and practices. Other valuable material regarding cooperation in home and foreign missions is included. For one working apparently by himself and in no col-

lusion with research foundations, the data collected and presented in this volume are quite amazing. In some cases the statistics will stand revision, and in others the proofreading seems to have been a trifle hurried. Generally speaking, however, the book is most commendable.

The most permanently valuable book of the three is that by the Professor of Church History and the history of Doctrine at the Western Theological Seminary, Pittsburgh. All students of Christian unity have been placed under obligation to Dr. Slosser for his painstaking researches which have culminated in the volume entitled "Christian Unity." This book has the thoroughness characteristic of a thesis for a doctorate, and it is the nearest approximation in the English language to an Encyclopedia of Christian Unity. Its subtitle indicates its inclusiveness, and the author "attempts a critical survey of the movements toward unity within Christendom including all the churches of all lands from the time of Apostolic Christianity until the present day" and "to construct a disinterested, accurate and standard history which avoids preconceived notions, prejudice, or bias of any sort." One will be disappointed if he seeks here a philosophy of the Christian unity movement, but he may find the richest mine of historical and current data relative to interdenominational relations the world over yet available, and, on the basis of those data, he may be led to philosophize almost indefinitely. This volume, we venture to predict, will be used as a source-book for years by all serious students of the problem, especially if Dr. Slosser will issue periodic revisions of the work which will keep the material up to date. The Chronology of Church Unity in the appendix, which begins with the Council of Jerusalem in A. D. 49 and concludes with the meeting of the Baptist World Alliance in Toronto in 1928, is in itself a notable contribution to the literature of the subject.

C. E. SILCOX.

Worthwhile Booklets on Programs for Peace

THE available material for peace education grows apace. We list some recent booklets and pamphlets that might well find a place in the libraries of churches, Sunday schools and pastors.

1. "The Churches and the World Covenant of Peace" is a pamphlet of sixteen pages (single copies free) containing the resolutions on international relations adopted by the Quadrennial Meeting of the Federal Council of Churches at Rochester, December, 1928, attended by representatives of twenty-eight constituent bodies. Familiarity with its utterances will remove many current misunderstandings.

2. "The Words of Christ Commonly Quoted for and Against War." This pamphlet of fifty pages, prepared for study groups, consists chiefly of Scripture passages. Each set of passages is introduced by the sentence "Jesus is said to have justified war in advocating . . ." or "Jesus is said to have condemned war in demanding . . ." Study groups, guided by a leader, are asked to consider in each case whether or not the words of Jesus quoted justify such an inference. At the end of the study a report is requested of the conclusions—to be signed by the pastor and leader and forwarded to the Federal Council. The group is also requested to study and report its attitude on the proposed additional item for the "Social Ideals of the Churches," which reads—"The Churches stand for the renunciation of war and the refusal of the Church of Christ as an institution to be used as an instrument or agency in support of war."

3. The "Data Book," used as the basis of the discussions at the Second Study Conference on the Churches and World Peace (25 cents), together with the "Message to the Churches" (10 cents) which grew out of that Conference, should be secured by those who wish to keep up with the situation. The Data Book (96 pages) is packed to the brim with concrete information on the principal burning questions of the day. It contains also a series of pointed questions calculated to provoke thought and discussion. These pamphlets may be secured from the National Committee on the Churches and World Peace, 105 East 22d Street, New York City.

4. "Young People and International Goodwill," prepared by the Cooperative Committee of the Crusade with Christ, issued by the Committee on World Friendship Among Young People (105 East 22d Street, New York), is a pamphlet of fifteen pages (five cents), full of suggestions for study, for discussions and worthwhile activities, well suited for all kinds of young people's groups.

5. "Peace Education in Your Church" is a folder of four pages (free) setting forth what one church has done, and others can do, to cultivate international goodwill through the formation of a church Council of International Goodwill.

6. "World Friendship Lessons." This second set of outline picture cards for children, six to eight years of age, is entitled "Many Gifts of Many Peoples." The teacher tells the story illustrated by the picture, of one contribution to world civilization made by each of the twelve countries selected, while the child colors the picture and later writes in the answers to certain simple questions. Each set costs 20 cents and may be secured from the Church Peace Union, 70 Fifth Avenue, New York.

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A Book for Tired Mechanists

BEYOND AGNOSTICISM

By BERNARD IDDINGS BELL

Mr. Bell, who is popular as a lecturer and author and well known as the Warden of St. Stephen's College, has written this book for the disillusioned, for those who are searching for some reason for living that their materialistic education fails to give. In recommending this volume as the Religious Book Club's selection for May, Dr. Cadman, Dr. Fosdick, Bishop McConnell and President Woolley say:

"A spirited presentation of a philosophy of life that stands out in sharp contrast with the cynical and disillusioned attitude resulting from the materialistic interpretations of our day. . . . The distinctiveness of the book lies in a pungent and arresting way of setting forth the religious outlook on human life and destiny."

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7. "The Cross and the Sword," by Lincoln Wirt, is a trenchant and winning discussion of the present international situation, starting with a liberal quotation of President Hoover's inaugural message to Congress. Though designed especially to give suggestions for a Goodwill Sunday Sermon, its virile sentences and informing material make it worth while for all pastors for the current year. It may be secured for five cents from the National Council for Prevention of War, the Western Office, Sheldon Building, San Francisco.

8. "Thinking It Through." A discussion on World Peace by Evelyn Riley Nicholson. Prepared especially for the Epworth League but equally valuable as a reading and study course for all young people. Mrs. Nicholson's earlier pamphlet entitled "The Way to a Warless World" (41 pages) is a readable companion pamphlet. Both may be secured from the Methodist Book Concern, 150 Fifth Avenue, New York, and 420 Plum Street, Cincinnati.

9. "So This Is War" and "Military Training in the Schools and Colleges of Illinois" may be secured from the Committee on Militarism in Education, 387 Bible House, Astor Place, New York. These pamphlets depict the program for militarizing our youth in educational institutions which have established the R. O. T. C. The information brought together is startling.

10. "A Growing Military Establishment," by Honorable Ross A. Collins, reproduces an address given January 4, 1929, in the House of Representatives, in which he sets forth facts regarding the American Army which are not generally known. He discloses a disquieting situation regarding the program of the "big army" group in Washington and in Congress.

11. "The Growth of American Imperialism" has been reprinted from the *Congressional Record* and gives many striking passages from Professor Parker T. Moon's "Imperialism and World Politics." Those who have not time to read Professor Moon's large volume should secure from Senator C. C. Dill this article dealing with American imperialism.

The Warrior, the Woman and the Christ

By G. A. STUDDERT KENNEDY.
Doubleday, Doran & Co. 1929. \$2.50.

THE "warrior" is the symbol of the destructive forces in life; the "woman" the symbol of the creative forces. The conflict between these two tendencies in mankind is delineated with fresh insight and with many a telling incident and picturesque phrase by the late lamented "Woodbine Willie." What is needed is not to get rid of the spirit of conflict (and so gain an easy-going "peace") but to raise the element of con-

flict to a consciously creative level and to use moral force, not physical, as the arbiter. It is in Christ that this union of the true warrior-spirit with the creative woman-spirit is supremely found, and this is what makes Him the great Leader for Humanity.

The Church in History

By ARTHUR WILLIAM NAGLER.
Abingdon Press. 1929. \$3.50.

THIS volume sets the development of the Church in a new perspective and makes it easier to discern the mountain peaks. Professor Nagler writes church history as something that is still going on, not as something that lies in a remote past. He sees the Church in its relation to the whole movement of life in each age, not as something unaffected by, or unaffectionate, great social trends. He appraises the Church not merely from the standpoint of its doctrine and organization, but also in its relation to social progress as a whole. Two of the most suggestive chapters have to do with the influence of Christianity and environment upon each other.

Professor Nagler's spirit is one of sympathetic appreciation, while his attitude (as befits the true historian) is that of critical objectivity.

The Practice and Experience of Christian Worship

By FITZGERALD S. PARKER.
Cokesbury Press. 1929. \$2.00.

THESE Quillian lectures, delivered at Emory University, deal with a great theme in a large way. The approach is chiefly historical. There is a detailed review of both sacrifice and prayer as we find them in the Biblical literature. Then follows a study of music as used in worship at various periods in the Church, with special reference to the hymn; and of the liturgy, especially as developed in the Roman, the Eastern, the Anglican and the Methodist bodies, including an appreciative analysis of the Roman Missal and the breviary. There is much emphasis on the richness of our liturgical heritage as it comes down to us from the past. Finally, there is a discussion of the Sunday service of worship as a whole, and the place of the sermon in it.

Whither Bound in Modern Civilization?

OUR CHANGING CIVILIZATION. By John Herman Randall, Jr. Frederick A. Stokes Co. 1929. \$3.00.

WITH an extraordinary range of scholarship and in a captivating style Professor Randall, of Columbia University, brilliantly surveys Western

civilization as a whole, getting at the heart of the present conflicts in science, industry, politics, morals and religion, telling us whence and how and why the major features of our present civilization came to be. His discussions on religion and morals, as affected by our scientific-machine age, while searchingly critical, come to the conclusions that despite the most radical changes "something that can be identified as the religious life will remain," that the insights of Judaism and Christianity "are too precious to be lost," that "the soul of our moral tradition will endure."

ESSENTIALS OF CIVILIZATION. By Thomas Jesse Jones. Henry Holt & Co. 1929. \$2.50.

COMBINING a thorough training in sociology with extensive first-hand experience in practical dealing with social problems—especially those of interracial contacts and of the impact of the more advanced upon the less advanced peoples—the author has rare qualifications for appraising the essential values of civilization.

From an analysis of the social group in even its primitive stage the author finds that the four cardinal essentials are health, ability to utilize the resources of the environment, the development of the home (by which the social heritage is passed on from generation to generation) and re-creation (physical, mental and spiritual). The six types of organization through which civilization "functions"—government, industry, education, religion, philanthropy and art—are all tested by the extent to which they minister to these ends. The growing synthesis of all the "essentials of civilization" Dr. Jones does not hesitate to call the Kingdom of God.

Professor Charles A. Beard's question, "Whither Mankind?" might well be answered by calling Dr. Jones' book "Hither Mankind."

The Christ of God

By S. PARKES CADMAN.
Macmillan Co. 1929. \$1.75.

CONVINCED that no issue is more important than apprehension of the historic significance of Jesus, Dr. Cadman uses his wide learning and his forceful pen to set forth what he feels to be a valid and well-rounded interpretation. It is a volume that is conservative in the truest sense. Unsatisfied with any one-sided or exclusive approach to this central Personality of history, he surveys the many ways in which scholars have thought of Him and undertakes to weave their partial views into a satisfying synthesis. To do this adequately, Dr. Cadman insists that we must take full account not only of the Gospel narratives but also of the experience of His early disciples and the organic witness of the Church throughout the ages.